The Missionary Herald

VOLUME CXIII FEBRUARY 1917 NUMBER 2

The Bitter Cry from Turkey

AS the Turkey section in the Foreign Department of this number makes evident, the uniform situation of our mission stations in that land is one of agonizing need of relief funds. Some of those stations are less oppressed than others; at one or two, mission work goes on steadily if not smoothly. Persecution of Armenians at several points has ceased or has much relaxed. But from all the stations reporting comes a cry for continued and increased funds to aid the starving and crumpled masses of refugees. In spite of the ruthless slaughter and the wiping out of communities, hundreds of thousands of Armenians are left; they have survived so far largely by reason of the funds received from America and administered through the missionaries. They are still alive, but that is about all. They have no resources, no strength, or wisdom or energy wherewith to reëstablish themselves. They must for some time yet be fed, guided, and set at work by those who have saved their lives. It is impossible to drop them now, or to turn them over to any one else. They are on the hands of America, largely of Christian America, quite directly of Congregational America, since the American Board is the one outstanding missionary society in the country where the Armenians belong.

We hope the cry for help is not getting wearisome, nor that any one thinks enough has been done. Despite the repeated appeals, the President's nation-wide call, the specially appointed days for giving and all the rest, it remains that only a small fraction of Congregational churches have contributed to this desperate need; the great heart of our Congregational fellowship has not yet been touched; at least, it has not yet given as if it were touched.

If we value the work which has been done by our missionary representatives in Turkey for a century; if we accept at all their forecast of the greater opportunities that will follow the war's end; or if we have only the good Samaritan's human sympathy for one in distress to whom he has happened to come next, we will prove ourselves neighbor now to those who lie stripped and helpless along the roadways of Turkey.

Turkey Struts

THERE seems a grim humor in Turkey's spectacular announcement of her repudiation of treaties with Western Powers which she now considers fetter her sovereignty and freedom. Considering the notorious fact that German officers dominate her capital and German influences direct her course in the war, so that she can hardly make a move on her own initiative; and considering the further fact that she is actually at war with most of the Western Powers with whom the offensive treaties were made, by which fact they would seem to have been already abrogated; in view also of repeated statements by the Allied Powers indicating that when the war is over they intend that Turkey shall be shrunken in territory and shorn of her present rule over subject races, it would appear somewhat presumptuous for her to crow so loudly over this leap into independence.

Perhaps, indeed, she is giving a veiled intimation that she considers herself at liberty to deal with the Western Powers independently, to negotiate peace terms and to make bar-

gains by herself without consultation. If that be so, one would like to hear what Germany and Austria may say to her, and what is her second thought as to her present independence.

The question of Turkey's purpose in the announcement is one upon which the United States can speculate without excitement, since these abandoned treaties did not affect Turkey's relations with this country, and since she is not likely to do any worse by United States interests or missionary work in her land than she has already done.

Christian Endeavor and the American Board

FEBRUARY is the birthday month of the Young People's Society of Christian Endeavor. Thirty-six years ago Dr. Clark launched it in Williston Church, Portland, Me. The growth and spread of the organization within this period have been marvelous indeed, and nowhere has it been more welcomed or more serviceable than on the foreign mission fields. There it has proved a factor of prime value, both for Christian training and for evangelism. It is as universal a part of mission church equipment as is the Sunday school, and it is even more a force for outreaching and for the development of Christian character. It is with peculiar pleasure that we print in this number an article from the pen of Dr. Francis E. Clark, founder, guide, and inspirer of Christian Endeavor, honored and beloved the world around, who writes familiarly of his contacts with American Board missionaries in the upbuilding of the movement with which his name is indelibly associated.

New Hospital for Madura

INDIA has moved forward a good bit from that day when, on the old records of the Madura Mission, was inscribed this minute: "We do not think it expedient for missionaries intending to labor among the Tamil people to spend time preparing for the practice of medicine. There is no call or practice for European medicines." Doubtless that opinion is still held by some of the reactionary "Tamil people," but it is not shared by the missionaries. For the two mission hospitals, the men's and the women's, with their medical workers, not to speak of municipal and other agencies in various parts of the city, are quite unequal to meeting the present-day demand for "European medicines."

An event of note on the medical side of missionary work in Madura was the laying of the corner stone, October 26, of the new American Madura Mission Hospital for women and children. It was a gala occasion. The assembly was large and representative, including local officials, leading citizens, and members of the American Board's Ceylon Commission, besides the mission staff and community. Mrs. Edward Lincoln Smith laid the stone; addresses were made by several Indian men of mark; there were abundant felicitations and rejoicings.

It is a pleasure to voice the congratulations of the American Board's constituency to Dr. Harriet Parker, the skillful and indefatigable head of this hospital; to the Woman's Board of Missions that maintains it; and to the Madura station, indeed to the entire Madura Mission, over the prospect of the new building and equipment for the medical care of its women.

Some idea of the scope of its work may be derived from the fact that the present building last year received 737 in-patients, while there were 12,402 out-patients, and the total treatments were 43,218. About two-thirds of the patients are Hindus; there are from 800 to 1,200 Mohammedan cases each year. The new hospital will consist of three blocks, making possible the segregation of surgical, medical, and maternity cases. It will be an immense advance on the present inadequate and unsuitable building. The promise of a lac and a half of rupees from the Woman's Board, as a part of its jubilee offering, and a grant from the Madras government of 50,000 rupees (one-third the estimated cost), have made possible this splendid addition to the

apparatus of the Madura Mission. Considered together with the new buildings of the American College, elsewhere described, it marks an epoch in that mission's development.

Garden City Again

As in previous years, the Annual Conference of Foreign Mission Boards of North America, held at Garden City, Long Island, January 9–11, registered the advancing tide of foreign missionary interest and activity on the northern half of this Western Hemisphere. This was the twenty-fourth of these conferences. One has to look back over only a fraction of these years to see how swift and strong is the current which this body represents and expresses. In mere numbers the conference was notable; 278 delegates and other representatives of more than fifty mission boards and societies from all over the United States and Canada. The gain in percentage of women in attendance (186 men, 92 women), which has been observed for several years, was still more marked.

There was the customary spirit of comradeship and good will which pervades these gatherings; a strengthening of that sense of confidence, sympathy, and tolerance which makes discussions easy and which has so far dispelled the fears and suspicions that come from lack of contact and of knowledge. This uniting of the foreign missionary forces of North America from a lot of independent and unrelated organizations into a brotherhood of mutually respecting and cooperating societies, shaping their policies, methods, and ideals by the light of a common understanding and comparison of ideas, has been an achievement of no small moment to the progress of the Kingdom of God on earth.

This year's program had its own special features amid the routine of procedure: an evening on the Missionary Situation in Africa, which brought out the critical character of the present conditions the missionary movement faces in that continent; a morning's review of Latin America in the light of the Panama Congress and the regional conferences that followed it in various South American republics; an informing discussion on Problems of Christian Education on the Mission Field, in which several experts in that department participated. The conference voted to incorporate its Committee on Reference and Council, thus seeking legal existence and standing for its most representative agency.

The new and heavier burdens entailed on the foreign missionary movement because of the war were soberly faced; the inevitable call that must follow for readjustment and advance was recognized. It was a serious and humbled company of mission administrators that dwelt together at Garden City. Yet there was evident faith, courage, and determination; a heartening sense of brotherhood in the task, and outspoken gratitude for the blessings which had attended the work in these distracted times. Incidentally, the fraternal relations in which men from Canada could counsel harmoniously with members of societies that reflect German Protestantism here in the United States was mute testimony to the all-embracing fellowship of the Christian gospel.

What the Shows Show

It is the season of shows: food, automobile, dog, poultry, all manner of shows. Each year they are repeated; fresh crowds flock to see the new exhibits; newspapers report and review the displays. Across the country they pass, appearing in city after city, till all the world has had chance to see in each of these lines the latest show.

But what do they show? Newest models; most advanced types of machines; improved breeds of animals; latest brands of food; the developments of the year building on past experience, fresh experiment, and keen observation of human wants. They show the progress of the world in their lines, and, first of all, that there is progress. They register attainment

and indicate trends of further effort. They are seasons of exhilaration and stimulus to those who are interested in what they show.

If only we could have a similar foreign missions show; not every year, perhaps, but once in a term of years. If we could carry to city and town a display of the latest products of foreign missions; not pictures, or descriptions, or reports; not talks about the work or appeals for it, but the real thing itself; the freshest and best specimens of its fruit. If we could show the native church leader of today the modern method of evangelism, the well-equipped hospital and college, the up-to-date village school; if we could demonstrate how much bigger, broader, and more effective on both individual and community life the missionary enterprise is today than it was even a decade ago, it would be a revelation to a multitude of those who are to some degree supporters of foreign missions, to say nothing of the rest of the general public.

The ideas of missionary work which are held by a host of people in our churches are those which they formed twenty, thirty, or forty years ago, and have not changed since. They have not kept pace with the progress of the enterprise. That is clear from the gifts, the prayers, the comments, of church people concerning foreign missions. They are antiquated; they are as far behind the times as one would be whose idea of an automobile was got in 1900, or whose estimate of a hen was derived from the barnyard fowl of his boyhood. A foreign missions show, if they could really see one, would leave these people thunderstruck.

At least, one would think they might pick up enough at second hand, through what others report or through such stray signs as fall across their path, to realize that foreign missions are developing, improving, becoming more and more productive, as truly as any other enterprise.

After all, one doesn't have to go to the show to get some idea of what's happening in the world of industry. If his eyes are open he can see it where he is. He only needs to look—or to listen.

Good Reading

SEVERAL new issues are just off the press bearing the American Board's imprint. They are small publications, intended for general distribution and without price. We cannot undertake to send them broadcast and in quantity without knowing how they will be received or used, but they may be had in reasonable amounts for the asking. One is a four-page leaflet entitled "Reconstruction," and contains an extract from a sermon by Dr. Carl S. Patton, of Columbus, O., bearing on the missionaries' part in the reconstruction of the world after the war. Another leaflet, also of four pages, is named "A Sum in Multiplication," and shows how a dollar given in the United States is multiplied as it is used on some field in the Far East. A third leaflet, of twelve pages, is a reprint of an article in the January *Missionary Herald*, entitled "A Bunch of Letters"; while the fourth and last of these small issues is a card carrying a picture of Rev. and Mrs. Henry A. Neipp publishing "the Words" on an evangelistic tour out from Ochileso, with a brief description of the West Africa Mission on the reverse of the card.

Pastors and all church leaders are invited to make use of these and other publications of the American Board, for the informing and inspiring of those whom they would interest in foreign missions.

Her Alabaster Box

IT is impressive to see how much can be accomplished by a thoughtful devotion when outward resources are few. A good woman, now nearly seventy years of age, has served for a number of years as solicitor for the *Missionary Herald* Club in an Iowa town. She has been confronted with such customary obstacles as a lack of foreign missionary interest and a lack of money on the

part of some who have an interest. With careful planning and with much industry she has succeeded in yoking some of those who are interested but who have slender resources, so as to secure one subscription from three persons living in the same neighborhood who can pass the magazine around. In another case, one who was ready to subscribe, but through family cares had little time to read, gave the solicitor the amount of the subscription, with the liberty of placing it where she would. Assignment was promptly made, with the understanding that the one chosen should share the favor with two neighbors.

In reporting her list, our friend furnishes these and other details concerning its make-up which indicate how she has studied to enlist families where there are children to be educated, or where there are bright and earnest Christian people whom she is eager should become interested in the foreign field. Realizing that her limitations were increasing with her years, and feeling that, though her interest would not lag, her hands could not keep up with her heart, this solicitor has already chosen her successor, whom she describes as "a bright, capable, willing worker, and efficient," through whom she hopes the club's existence will be continued and increased.

Thus in a field where apparently there is only the ordinary measure of missionary spirit and where the people are of quite moderate means, this lover of the cause has been able to build up a *Missionary Herald* Club by the care she has taken in laying her plans and then in executing them. As has been often said before, it is possible to have a *Missionary Herald* Club in any church where there is somebody who will take an interest in forming it. There is no other reason than lack of zeal why there are not at least 2,000 such clubs.

The Cup and the Reward

In the spring of 1916, Dr. William I. Chamberlain, secretary of the foreign mission board of the Reformed Church in America, journeying with his wife in India, fell sick of fever while in Bombay, and was detained there for a week. During that week Miss Millard entertained the travelers in her bungalow, and Mrs. Chamberlain had time to become deeply interested in her work, particularly in the blind school which is her special charge under the Woman's Board of Missions of the Interior.

One morning in January came a letter to the American Board Rooms from Dr. Chamberlain, back from his travels, saying that his wife, having kept in mind that blind school and its needs, had spoken of them to Mrs. Ralph Voorhees, of Clinton, N. J., a friend whose husband was blind, and had just received from her a check for $10,000 for the school. Dr. Chamberlain wrote for permission to cable the good news to Miss Millard. Needless to say, permission was given.

Delight over this unexpected donation is beyond words. The suddenness of it is exhilarating; the sources of its impulse are broad and grateful; and the good it will do is beautiful to contemplate. Miss Millard has been planning for some time to move the school to a better location, on a site granted by the government; the problem has been the new building. Here is light on her problem; how she will rejoice! One could not blame her if she should keep an eye out hereafter for all fever-stricken travelers.

The gratitude of many hearts, in this land and in India, will go out to Mrs. Voorhees and to the Chamberlains for this superb benefaction.

A FILIPINO CROWD ON A HOLIDAY. NOTE UNITED STATES FLAG IN THE BACKROUND

FORWARD IN THE PHILIPPINES

By Secretary JAMES L. BARTON

BY the grace of God and mutual agreement among the missions working in the Philippine Islands, Mindanao, the largest and in many respects the most interesting island in the group, is left to the American Board to Christianize. Apart from the Episcopal station at Zamboanga, that great island, with its varied populations, depends upon us. We have in our fields the majority of the Mohammedan Moros; a large number of the so-called wild tribes, like the Bagobos, the Bilans, the Subanos, the Mandayas, and the Manobos, reaching the coast on the south and stretching away into the unexplored interior of the island; and many of the more educated and partly Christianized Filipinos. A commendable beginning has been made with our single station at Davao and another projected at the north; but, if we are to hold that vast and mixed population for Christ, we must enlarge and that speedily. The other mission boards are inquiring as to our plans to reach the regions not yet entered, and even the Filipinos are asking when we are going to give them the chance to hear the plain gospel and to enjoy the blessings that come with it.

At the annual meeting of the Board, held in Toledo in October, after the subject had been presented and considered, it was voted that a special fund should be raised of not less than $25,000, to start a decided advance in the Philippine work of the Board. Over $5,000 was offered on the spot, without any special effort. The Prudential Committee have just given the matter careful consideration, and have decided to endeavor to secure as soon as possible a promotion fund of at least $26,000 for this new movement. This means $21,000 more than was subscribed at Toledo.

Such an amount will provide for two new missionary families for the wild tribes, the head of one of which should be a physician. It would also make a trained nurse possible. This sum will pay the traveling expenses to the field, provide an outfit necessary for living there, build houses rendered sanitarily safe in that tropical climate, and support the missionaries and their work for the first year.

After the first year the annual expense for the continued support of the new work thus begun is estimated to be about $8,000. These figures do not take into account the cost of a hospital for the new physician, which should be at least $12,000 with equipment.

Since this movement began, one member of the church that is supporting Dr. and Mrs. Laubach in Mindanao has agreed to build them a house. This is not a part of the $26,000 new fund called for, but is an important part of the new forward movement.

This is the only mission of the Board carried on under the American flag. Within our field there are found some of the most savage races existing anywhere upon the earth. We have the opportunity to reach, tame, and Christianize these peoples, who, we have already learned by experience, can be reached with the school, the Christian doctor, and the gospel of love.

The $26,000 here called for is but the beginning of what we ought to be doing in that large and almost untouched territory. According to a careful estimate, four times that amount should be forthcoming to open two additional stations upon the northern side of the island, and another among the Moros.

It goes without saying that gifts should not be diverted from other fields and work to meet this urgent demand. It should be new money, speedily given, that there may be no unnecessary delay in getting these new forces upon the field and at work. Who will be the first to respond?

AMERICAN BOARD MISSIONARIES AND THE CHRISTIAN ENDEAVOR MOVEMENT

By Rev. FRANCIS E. CLARK, D.D., LL.D.

THE Christian Endeavor movement in many parts of the world owes so much to the fostering care of the missionaries of the American Board that I am minded to ask for a little space in the *Missionary Herald* to express the gratitude of all who are interested in the Society to these pioneers in distant lands.

It is true that missionaries of other denominations—the Presbyterians, the Baptists, the Lutherans, the Disciples of Christ, and the "Reformed" Churches (Dutch and German), as well as the China Inland Mission and the Church Missionary Society of England—have done much to spread the principles of Christian Endeavor in mission lands, and in some countries perhaps are taking the lead of their Congregational brethren. But whatever rivalry there may be in this line is simply a generous emulation for the advancement of the Kingdom of God through the young people's societies.

Congregational missionaries were naturally the first ones to establish Christian Endeavor societies in their own fields, and the very first Christian Endeavor organizations in mission lands of which we have any record were formed by Rev. George Hubbard in Foochow, China, and by the Misses Mary and Margaret Leitch in Ceylon, both in the year 1884, only three years after the first society was formed in America. Mr. Hubbard has always been active in the work during these more than thirty years, and is one of the provincial secretaries of the China Christian Endeavor Union today.

The last All-China Christian Endeavor Convention, which I had the privilege of attending last April, was held in Hangchow, Chekiang Province, at some distance from Congregational territory; but Rev. Paul L. Corbin, who was one of the principal speakers, journeyed all the way from his distant station of Taikuhsien, in the Shansi District, to Hangchow, to give a most inspiring address. There were other Congregational delegates present, chiefly native Christians, who had come several days' journey in order to attend the convention.

One of the most stalwart defenders and advocates of the Christian Endeavor movement in China was Dr. William S. Ament, of Peking, that great hero of the Boxer rebellion. Among my chief treasures I prize a Christian Endeavor banner which he sent me after the Boxer uprising, beautifully wrought by the girls in the American Board school in Peking, symbolizing by the lotus flower the revival of the church in China from the depths of persecution and distress; while on the other side, in the Christian Endeavor monogram, are inscribed the names of the martyrs of the Boxer uprising who belonged to the Christian Endeavor societies. The names of the women are inscribed in the "E" and the names of the men martyrs in the "C."

It was my privilege to be in Peking and Paotingfu and other parts of North China only a few days before the Boxer outrages began, and one of my most vivid memories is the earnest advocacy of the Endeavor movement by Dr. Ament, when his militant spirit was aroused by the desire of some to split the young people's societies in China into denominational sections, with denominational names.

Miss Nellie N. Russell, of blessed memory, was another of the heartiest and stanchest friends of Christian Endeavor in the Flowery Kingdom, as were also Horace Pitkin and Miss Mary Morrill, the martyrs of Pao-

tingfu, the memory of whose devotion and courage grows more precious as the years go by.

The Society is still a strong factor in the religious life of many of the stations of North China, and I have not space to speak of many of the present-day missionaries of China, whose activity I would gladly recognize; but I may perhaps be permitted to quote one of Dr. Arthur Smith's pithy sayings in regard to the Society: "The 'Tug-With-All-Your-Might Society' (Mien li Hui, one of the Chinese names for Christian Endeavor) is adapted to the needs of the Chinese Christians as a long handle is suited to a scythe to cut down weeds or to harvest grain."

In India the Society is greatly indebted to the missionaries of the

WHERE HORACE PITKIN MET DEATH

American Board, several of the most eminent of whom have served as presidents of the India Christian Endeavor Union. In this goodly list may be mentioned Dr. Robert Hume and Dr. John P. Jones, who has recently gone to his reward; while Rev. J. J. Banninga, now on furlough in this country, is the last of the Congregational fraternity to hold this office. Dr. Hume declares that the Society is even more needed among the immature churches and communities of mission lands than among the home churches; and Dr. Jones was never weary, either in India or when he returned to America, of addressing Christian Endeavor societies and conventions, and of telling of the great good they had accomplished in India.

Many other honored names in India come to my pen's nib as I write, who have greatly helped the cause and are still helping it throughout the Madura, Marathi, and Ceylon Missions; but the

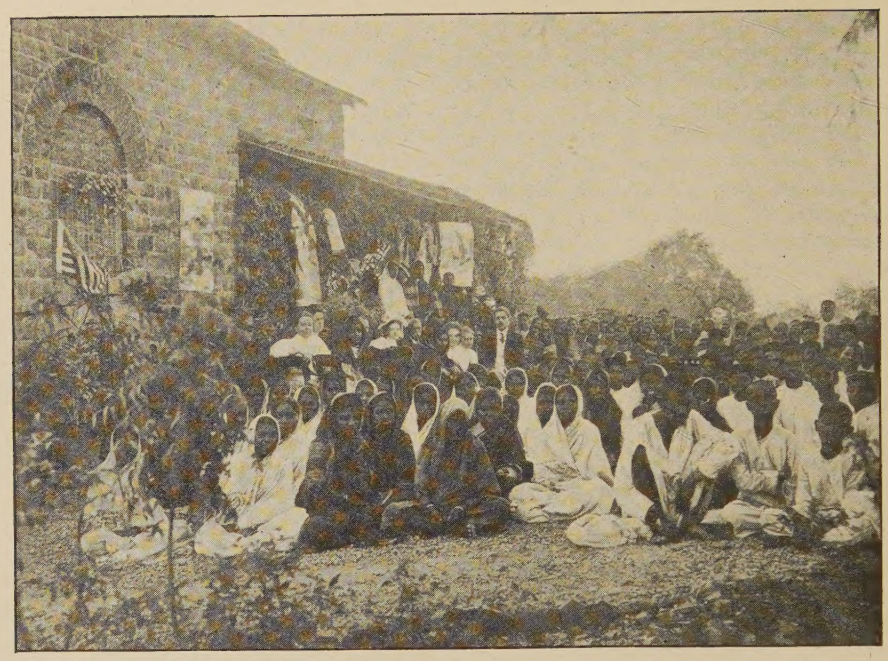
THE JUNIOR SOCIETY AT MIYAZAKI

limitations of my space prevent me from recording them.

In Japan, my dear personal friend and college classmate, Dr. James H. Pettee, has been practically at the head of the Christian Endeavor movement for more than a quarter of a century, so far as the foreign missionaries are concerned. Native Japanese pastors have usually been the presidents of the United Society for Japan, though for the present year Dr. Pettee, who has long been the treasurer of the Union, holds that office, with Mr. Sawaya, another Congregationalist, as

AN OLD PEOPLE'S ENDEAVOR SOCIETY AT MIYAZAKI

the efficient secretary. The Japanese Endeavorers hope to double the number of their societies this year, and already a good beginning has been



A CHRISTIAN ENDEAVOR CONVENTION AT SHOLAPUR, INDIA

made; and more than fifty new societies have been recorded since the convention in Osaka, which I had the pleasure of attending a few months ago.

Among the prominent leaders of the Kumi-ai church of Japan who have been at the head of the Christian Endeavor movement in that land, I may mention Dr. Harada, the president of the Doshisha, whose interest has never flagged during all these years; Dr. Kozaki, formerly president of the Doshisha and now pastor of a prominent church in Tokyo; Rev. Mr. Makino, of Kyoto, and other names that would come readily to the mind of any one familiar with the Society's work in Japan. These friends have often been my interpreters on various visits to Japan, and I can never be grateful enough to them for their skill in making my poor words live and glow, for I have found no such interpreters in any part of the world.

Dr. Pettee is now the editor of the English part of the Japanese *Christian Endeavor World,* while Mr. Sawaya edits the Japanese section, which is, of course, by far the larger.

In Spain, Mrs. Alice Gordon Gulick is acknowledged by all to have been the beloved mother of the Christian Endeavor movement, which is now found in almost all of the Protestant churches of the peninsula. All the girls who graduated from her school in the early days were active and devoted Christian Endeavorers, and they went to many parts of the kingdom, telling of the Society and establishing little centers of light and leading in their homes and their schools.

Not only in the larger cities of Spain, but in the smaller towns, where the trains have stopped for only a few minutes, I have been met by former pupils of Mrs. Gulick and told of her blessed influence and also of their efforts to spread abroad that influence through their Christian Endeavor societies. Dr. W. H. Gulick for many years was president of the Spanish Union, and is now the president *emeritus.*

The influence of these beloved mis-

sionaries and of their colleagues was very evident in Barcelona in 1914, when 4,000 people came to the Christian Endeavor Union meeting in the beautiful Palace of Fine Arts, an audience far larger, it was said, than at any Protestant meeting ever held in Spain, a meeting which so angered the extreme Catholic party that a force of 500 soldiers and policemen was necessary to hold the hostile mob in check and to prevent a wholesale slaughter of the Protestants, which had been planned by the rabid Carlists.

In the Balkan States, Christian Endeavor has been indebted to more than one Congregational missionary. I may perhaps especially mention Miss Mary L. Matthews, of Monastir, who, in that city which has been of late so threatened and overrun by hostile armies, has bravely held to her post and has kept alive during all these troublous days her four Christian Endeavor societies.

The Congregationalists of Great Britain, through the London Missionary Society, have been largely responsible for the great spread of Christian Endeavor through the Samoan Islands, where it has been one of the most powerful factors in the religious life of the natives. Rev. J. E. Newell, of beloved memory, was for many years the leader of this work.

In the other South Sea islands, especially the Marshall and the Caroline Islands, our American Congregational missionaries have made large use of the Society. Dr. C. F. Rife told us some time ago that there were more Christian Endeavorers in the Marshall Islands than church members, because the Society is used as a probationary training school for church membership. "There are Christian Endeavor societies on every one of the twenty-two islands of the group," he wrote, "their weekly prayer meetings being held at more than eighty centers throughout the Marshall Islands."

If Mrs. Gulick was the "mother of Christian Endeavor" in Spain, Miss A. E. Bliss no less deserves the honor of being the "mother" of the movement in South Africa. Going out many years ago from a Congregational home in New England, she was the first of all to introduce the Society to the Boers and the British of the bright end of the Dark Continent. She has long been a teacher in the well-known seminary at Wellington, founded by Dr. Andrew Murray, who is the honorary president of the South African Christian Endeavor Union, of which Miss Bliss was for many years the secretary.

I fear that my article is already too long for the columns of the *Missionary Herald,* and I cannot speak as I would like of the noble missionaries of Turkey, of East and West Africa, and of the other mission fields supported by American and British Congregationalists, who have made the Society one of their chief means of evangelizing and of upbuilding in Christian faith and practice the native churches and mission schools.

SOUTH AFRICAN DAMSELS WHO NEED CHRISTIAN ENDEAVOR

THE MISSIONARY'S JOB

By Secretary EDWARD LINCOLN SMITH, of the 1916 Deputation to India and Ceylon

The story of Dr. Smith's share in the Ceylon Centenary celebration and of his participation in various official functions in Ceylon and in the Madura Mission has appeared in the January *Herald*, and in other parts of our present issue. We print herewith Dr. Smith's own summarization of the work and the responsibility of the average ordained missionary. It varies a good deal from what the missionary of even fifty years ago had to do and to manage. Most of our readers have seen or are acquainted with one or more missionaries, but the missionary on furlough often modestly hides the qualities of leadership which he possesses, and which are an absolute necessity when he is at his work on the field. Dr. Smith sets him in a new light before the average church member. — The Editor.

ASIDE from those of the American Board's staff who have stated and special connection with the schools, colleges, and hospital, each missionary bears responsibility for a certain number of teachers, catechists, and schools in the midst of which he has his home.

The missionary is not a pastor and does not exercise pastoral functions when he can escape them. His policy is to put all possible responsibility upon the Tamil pastor. He refuses to officiate at weddings, funerals, and public functions, preferring to put forward the pastor upon all such occasions. The churches are almost entirely self-supporting and the pastors are men of real leadership. The missionary has enough to do in overseeing the schools, editing the journals, advising with pastors and evangelists, and putting inspiration, courage, and new vision into the entire Christian community.

Perhaps he has thirty-five village schools under his charge. Once a month all the teachers come together for a morning conference with the missionary, receiving his instruction in some regular lecture course, and then their pay through his clerk. They all feel that their pay is too low and that the missionary could increase it if he would, so there is an opportunity for a little strained feeling between missionary and teacher.

Then, too, the missionary must visit his schools, and must insist upon the work's coming up to the government requirements and upon the regular teaching of the Bible. If the schoolhouse is old and dilapidated, it is the missionary who is informed that a new building must be erected or the government's grant will be stopped.

In his English school, the missionary has a more expensive task, for here his teachers, buildings, and equipment all cost more. But there is great demand for English. Teaching in Jaffna College, Ceylon, is entirely in English; and from the most promising of the boys must come the candidates for college students and the future religious workers of the mission. Often there is a boarding school department in connection with this English school; and here, among the children, is the very best field for evangelistic work.

Another problem is the training of the teachers for the village schools. We have had our training and normal school at Tellippallai for the Ceylon Mission; but now the government is compelling us to unite our training school with the two other denominations, Wesleyans and the Church Missionary Society, and with the Hindus. The new union school will be at a Church Missionary Society station. Some anxiety is felt as to whether we shall be able to provide ourselves with as well-equipped and zealous teachers under the new *régime*. The missionary is on the watch constantly for spiritual results, for Christian workers and converts; but he must attain his ends of building up the Christian community in the wise ways established through the experience of the century.

What of the missionary wife? She is toiling on by his side, working for

the women and girls through her Bible-women, and through her vernacular and boarding schools for girls. Meanwhile, there are the problems of the home bearing more heavily upon her. Some of these problems are peculiar to the tropics. White ants, for example, who eat up everything, even school and church buildings; a rat-snake in the shed eats up four precious ducks, destined for the missionary's table; a hawk sweeps down and carries off one of her best chickens; the dampness and the mold attack her wardrobe and spoil her boots; she must be on the watch constantly that her children do not tread upon scorpions, tarantulas, or snakes, and the mosquitoes are an ever-present pest. But she does not worry about the coal bill; fruit is plenty and delicious; she loves her Tamil people; and so long as her precious family keeps well, she is content.

No missionary is more beloved or has a greater opportunity than the doctor. No finer hospital could be found than the McLeod Hospital, with Dr. Isabella H. Curr as beloved physician and Miss Elizabeth I. Hanson just arrived to take care of the nursing end of the great task. There are the twenty-six Tamil nurses awaiting training, many to go out into the villages as Christian messengers and sisters of mercy. And there are the Tamil babies all about—501 of them born in the hospital last year. Expectant mothers are no longer suspicious, but come gladly into the loving hands of those who wait to help and cheer them. They know that every effort which love and skill can discover will be put forth in their behalf, and there they are, Christian, Hindu, and Moslem alike, receiving from the hand of the Great Physician, through his loving disciples, the blessings of modern medicine and surgery.

The winning of the women is perhaps the most important task of the missionary, for women do most to determine the attitude of the family. And women come from far and near to the woman's hospital, both in Jaffna and in Madura, today, where they will hear the gospel and become tremendously impressed in its favor, even if they are not persuaded immediately to accept it.

MOHAMMEDANISM VERSUS MOHAMMEDANS

By Rev. GEORGE E. WHITE, D.D.
President of Anatolia College, Marsovan, Turkey

IT is always fair, no doubt, to distinguish between the public reputation of a system and the actual personal character of some, of many, or of all of the people who live under it. The Turks are Mohammedans, but not all sections of their society are alike, and great numbers of the common people are known to possess certain kind and creditable traits of character.

Turkish hospitality is well known to all travelers in their country. Many times has the present writer eaten at their tables, slept in their houses, and entertained them as visitors in his own home. It is not at all necessary that the host and the guest be acquainted before the one receives the other. I well remember riding into the courtyard of a village bey, the magnate of the region, one evening long after dark. None of our party had ever been there before, but as our horses' hoofs clattered over the rough paving stones, a long row of windows in the second story was thrown up, and two or three heads projected forth from each to see who the newcomers might be. "Do you receive guests?" I called. "Certainly," was the answer from perhaps a dozen men, and they

immediately hurried down to take our horses and to welcome the weary travelers. I have been many times in that home since then, and the incident is wholly characteristic of the country.

Not far from Marsovan is a piece of macadamized roadway, serving as an important artery of travel, which is evidently deflected out of its natural route along a stream over the rough adjacent hills. When that road was surveyed, the people of a village on the river bank made up a purse and bribed the engineers to carry the road away from their doorways, because they felt that the burden of entertaining free all the travel passing along such a highway would be more than their slender resources could bear.

On one occasion, when on a trip, we wanted some fruit. Observing a man gathering plums from a tree beside the road, I asked him if he would sell some to us. He cordially invited us to help ourselves from the tree. We did so and made provision for our journey, as was natural; but when I offered him the pay, he absolutely refused to receive it, saying, "God gave them to me, and I'm glad to give some of them to you." There was a Turk who on a feast day welcomed an American traveler at nightfall as princely Abraham might have done, and who told his visitor, as they sat down to the festal meal, that he had waited all day without breaking his fast for some such worthy guest to come and share with him in the cheer of his festival.

Turks are naturally fond of flowers, of pets, and of children. I have seen a flower offered to some one of another race ungraciously declined with the question, "Do you take me for a Turk?" Perhaps the best keynote to Turkish character is found in the word childish. There are many streaks and strains of childish dispositions, one certainly being an impulsive affection for beauty and for friends. There is much happy

MISSIONARIES WHO WERE DEPORTED FROM MARSOVAN TO CONSTANTINOPLE IN MAY, 1916

From left to right, standing: Miss Charlotte R. Willard, Miss Bertha Morley, Mr. Dana K. Getchell, Miss Emma Zbinden, Mrs. Getchell, Pres. George E. White, Dr. Jesse K. Marden, Miss Alice Tupper

From left to right, seated: Mrs. Pye, with Hubert and Edward; Rev. Ernest Pye, with Willard in his lap; Mrs. Marden and William

home life in their humble abodes. Polygamy is authorized, and is practiced by the officials and the wealthy to a considerable extent; but it is not easy to set aside the very laws of human creation, and most Turkish homes are monogamous. The relations between husband and wife, parents, children, and grandchildren are affectionate, happy, and gratifying, at least in thousands of families.

As men are reckoned in this world, Turks are not naturally covetous, and they are not counted good business men. The long process of bargaining, which regularly precedes a sale, is an exercise in logic, rhetoric, and applied psychology; it requires a knowledge of the facts and the ability to state them effectively. The better debater gets the better end of the bargain as his prize. Bargaining takes the place of lyceums, debating societies, spelling matches, political discussions, and arguments about the tariff. Life would become tame indeed, not to say somber, if every article had a fixed price and bargaining were eliminated. After a vigorous altercation, when the price was agreed on, I have observed the buyer offer to give more and the seller offer to take less if the other party were not wholly satisfied.

A VILLAGE PRIEST AND A MISSIONARY BABY IN CENTRAL TURKEY

The Turk has a strong natural inclination to be courteous. He has abundant and varied formulas for greetings and farewells. His salutations are given not only with the lips, but regularly with the hand, and often with the whole body. He wishes his friend to feel comfortable, happy, contented, in his presence and as a result of their personal relations. This accounts for one portion of the frequent Turkish mendacity. If your average Turk knows something that would cause grief, regret, or shame, to a friend, he will not for a moment hesitate to deny or distort the facts, rather than by revealing them cause his listener a pang. His sense of personal courtesy is stronger than his sense of obligation to impartial truth.

In spite of the fact that Turks are few who would trust other Turks not to accept bribes if the chance came in their way, many have a clear sight and a strong feeling of obligation as to right and wrong. They are past masters in the theoretical discussion of such questions. The test of a pinch is sometimes successfully met in practice. One of my highly valued acquaintances was approached by a person who said to him in substance: "Hadji Effendi, they are dividing up a little plum over in the city, and they wanted me to tell you to come along and get your share of it. They reckon it at about fifty liras" (quite a sum, as prices go in that country).

The old man, who was an outstanding personality in the community and a man of high character in his way, was shocked and indignant. He answered: "What have I done that they should make such an offer to me? I am no longer in office, I do not intend to re-

turn to public life, I have done nothing to deserve such a perquisite, and I will not receive it."

It was now the turn of the messenger to be surprised, and he said: "What's the matter? Aren't you satisfied with the amount? If not, we can probably fix you up for a larger sum."

But this "Old Turk" was above any such temptation, though rumor had a good deal to say about the sums distributed, their probable source, and the purpose they were intended to serve. Many of the best Turks have been heartsick over the sufferings of their people in the war, needless as they believe; have sympathized to the full with their Armenian friends and neighbors in the hour of their agony, and have befriended individuals; nor will it be questioned by any who know conditions at first hand that the larger part of the Turkish people regard the Americans with whom they have become acquainted with feelings of respect, good will, and confidence.

VAN—THE DESOLATED CITY

By Rev. ERNEST A. YARROW, now of Erivan

Readers of the *Missionary Herald* will remember that in our issues of January, February, and March, 1916, just a year ago, we printed the accounts of the missionaries being obliged to flee from Van with the Russian Red Cross after the long weeks of siege and fighting and while they were ill from exposure and disease. Mr. Yarrow came out of Van in a litter, too ill to lift his head, and was not out of the ambulance from the time the company left Van till they reached Tiflis. We will not repeat the details of that journey out of the city, but are glad to give Mr. Yarrow's story of his revisiting the desolate place last November. —The Editor.

I HAVE been to Van and have returned, and I am sure you will be glad to hear how the relief work of your committee is going on in that district. Much to my satisfaction, Mr. Backhouse, the Tiflis representative of the Lord Mayor's (London) Fund for the Relief of Refugees, came on and made the journey with me.

You can imagine my feelings as I retraced the steps we had taken a little over a year ago. Then we were accompanied by tens of thousands of refugees, hounded to death many of them, and the rest fleeing in an agony of terror for their lives, drinking to the dregs the essence of all that was horrible and diabolical in human suffering.

Now we went along in an almost oppressive solitude, save for the occasional meeting with travelers on the road. When we got to the Pergree Valley, where we were attacked last summer as the Russian Red Cross was bringing us from Van, we saw many horrible tokens of the slaughter which the Turks and Kurds perpetrated there. I didn't realize fully before what a close call our party had of it and the extent of the massacre which took

LOOKING ACROSS AMERICAN PREMISES, VAN

RUINS OF AMERICAN BUILDINGS, VAN

VILLAGERS WHO HAVE RECEIVED CATTLE AND SEED, VAN

place. Garabed, one of our former teachers, who is now helping us in the relief work, went to Van with me, and he was able to give many of the details which I had not heard before.

Our party arrived at Pergree August 5, 1915, Thursday afternoon, and we passed through the danger zone in a storm of bullets. Garabed, with thousands of others, was an hour or two behind us and they had to turn back, but under guard they were able to get through that evening after dark. That same night the road was cut off, and between 6,000 and 8,000 Armenians (most of them women and children) were slaughtered in cold blood. Garabed returned to Van shortly after that as a member of the mounted police force, and the description of the sights he saw on the road is almost incredible, were it not for the abundant witness of hundreds of others of many nationalities, and also the numerous signs of what had taken place which still remained on the road and which I saw with my own eyes.

The Russian Government graciously appropriated 15,000 rubles to clean up the damning evidences of the unspeakable fiendishness of Turks and Kurds; but notwithstanding this, and also the fact that a whole year had elapsed, there were still numerous mute witnesses of the frightful scenes which had been enacted. For a distance of about fifteen miles the road and the sides of the road were strewn with all sorts of garments and shoes and headwear, and here and there were skeletons or bones or skulls of what a year ago had been human beings, the weaklings who in that mad race for life had not been able to keep up with the strong and the swift.

GARABED
Former teacher at Van, now engaged in relief work there

During the past twelve years I have seen so many harsh things that sometimes I think I am getting callous, but my heart simply bled as I thought on the concentration of agony of those thousands who gave up their spirits on this road last year. When one goes to a battlefield and sees the graves or the bones of brave men who have died

fighting for their country, one shrugs his shoulders and says, "This is war"; but when one sees the bones of defenseless men, or of the old and decrepit, or of women and little, innocent children—well, he doesn't know what to say.

From the thousands, I picked up and brought home a number of the grewsome relics: little shoes of children less than five years old—how weary the little feet must have become and how frightened the little ones must have been! I asked myself a thousand times, "How could any one kill them?" Then there were women's headdresses pierced and cut through, showing the manner of their mortal wounds. I picked up a skull which had been cracked in many places and the teeth broken, showing that the victim had been battered on the head as if he were a mad dog. There was a little child's skeleton drawn up in a writhing mass, showing the intense pain in which she breathed out her spirit.

I was especially impressed by the fact that the largest numbers of the slain were found in the most open and familiar spots on the road. It seems that they became exhausted and distracted, and simply huddled together in these familiar haunts and passively waited the murderer's blow. There was no evidence anywhere of any sort of resistance! Well, these people have gone, but hundreds of thousands still remain, and they are in great need. Whether the murderers will ever be punished is a question that the *future* will have to settle, but the survivors can be saved; whether they will be or not is a question that the *present* must decide.

I spent a week in Van, and there is not much that I can say about my visit. It was a doleful time—like being in a city of the dead—and I was glad when the day arrived to start our return journey. You have heard that the property is all destroyed, with the exception of the church and several other buildings of not much value. The Lace Works went last summer. I went to Artemede and saw the remains of our house and stable. You can imagine the impression these things made on me. The need for the relief work of our committee is undoubtedly about the district where we are now located, and this condition will continue until the late spring at least.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR DECEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1915	$40,795.16	$4,373.90	$3,905.08	$8,462.22	$2,345.00	$965.40	$60,846.76
1916	46,572.54	1,774.93	2,864.48	11,601.48	5,000.00	1,251.72	69,065.15
Gain	$5,777.38			$3,139.26	$2,655.00	$286.32	$8,218.39
Loss		$2,598.97	$1,040.60				

FOR FOUR MONTHS TO DECEMBER 31

1915	$88,213.42	$8,470.96	$5,427.58	$124,003.50	$6,845.00	$6,256.68	$239,217.14
1916	94,246.78	8,770.09	4,572.02	148,708.88	5,000.00	6,602.72	267,900.49
Gain	$6,033.36	$299.13		$24,705.38		$346.04	$28,683.35
Loss			$855.56		$1,845.00		

OUR FINANCES

THE gains noted in the various columns are sufficient to bring us a deep feeling of thankfulness. A total of over $8,000 on the right side of the ledger in one month, and in such an important month as December, is news indeed. The churches again have done splendidly.

The loss in the receipts from Sunday schools and young people will need a good deal of study. This year we are coöperating closely in a joint educational effort with the Woman's Boards, and our circulars urged the Sunday schools to divide their gifts between the Woman's Board and the American Board. It is quite possible that the usual income from Christmas collections has shown a marked falling off because the appeals for investment offered to the Sunday schools this year were not as definite or as attractive as in those years when we asked them to subscribe to a new hospital or to build a new church, as in the case of the Philippines some years ago. Apparently Sunday schools want to give to something very concrete, and such gifts, even though they may be technically rated as "Special Gifts," are the things that children like to think of. The Board's income from Sunday schools has never been as great as in the old days, when we appealed to the children to build us a *Morning Star*. Perhaps the future appeals can be made more attractive, and consequently more effective.

As the year opens, let us gird on our armor for the greatest income that the Board has ever known from the friends of the Board and the supporting churches.

THE YEAR-BOOK CLOSES

When this item meets the eye of pastors and church leaders, the record for the Year-Book columns for 1916 will be closed. Many churches made a gallant effort to raise their full apportionment. To them will come a satisfaction in completing the year by claiming their full share of responsibility and of privilege. We heard of pastors who, even in December, when they saw that the apportionment figures were not to be attained, made

a special presentation to their people, placed the figures of income and of goal upon the calendar, called the attention of interested individuals to the situation, and then asked their congregation to make a final gift to reach the apportionment figures; or else urged individuals to send gifts to their favorite society, in order to bring the total up to and beyond apportionment figures.

The cases are few in number where churches are not able to reach their apportionment figures when the pastor is truly interested. It is a striking thing that in almost every church are individuals who are deeply interested in one society or the other. They are glad to make an individual gift with full credit to the church; and if the pastor cares to spread the word among his earnest men, individual gifts can often swell the total to the required figure. The Sunday schools also have been helping. In gathering their Christmas offering, many of them have been reminded that their gifts were to count on the apportionment of the church. To every pastor and leader who pulled an oar for the great and unselfish causes of the denomination, our greetings!

INDIVIDUAL GIFTS

The interest still continues on the part of many individuals who wish to make their gifts count. They want a personal and definite investment in the foreign field,—something that they can call their very own, something they can pray for and watch grow. This week it was a joyful surprise when an individual came into the office and after looking down on the cemetery below our windows said: "I like that idea of taking a missionary of our own to support. We have been prospered lately, and we will be glad indeed to have you assign a missionary to my wife and myself." We had the man all ready—a man with a wonderful record of heroism and devotion in a difficult field, a man who is at the very top of his profession of medicine, and whose hospital rises as a monument to Christian philanthropy and ability in a great field in Turkey. And there this friendship has been begun, a family standing behind the support of a missionary hero. Both will be richly blessed. May such friendships be multiplied!

But there are other individuals who have not been blessed to this extent, who can only take shares in the Station Plan. We know of friends who have been faithful for five or even ten years in the support of a share in an individual station. They are eager to greet the missionary when he returns, after these years of acquaintance. The missionary is made to feel the personal friendship of those who are supporting his work, and thus the great circle of praying, working, and giving friends of missions is enlarged.

On the other hand, here comes a letter from the field with four special requests, to support which would be a privilege to any individual. One is for $100, a second for $200, a third for $333 to build a house for a member of the native faculty, and the fourth a larger amount to provide an oil engine and pumping station for the plant. The needs are limitless.

MISSION STUDY

This is the time of year when mission study ought to have the call upon the time and interest of every Young People's Society in the land. We especially suggest six weeks of mission study during Lent for young people, and the topic for the year is evidently "The Two Americas." You are already interested in South America. Commercially and politically, we are nearer neighbors than ever. Bishop Stuntz's book, "South American Neighbors," is readable, attractive, and inspiring. So is the book for the senior classes in the Sunday school, "Makers of South America," by Miss Daniels. She and Miss Emerson, who wrote the "Helps for Leaders" to make this book easy to use in our classes, are both in our

Congregational forces. Start a class! It is all made simple by the leaflets that have been prepared. Write to the Educational Department for material, and you will have the best winter possible, by broadening your horizon to include the spiritual Monroe Doctrine of the present, "The Two Americas."

TO SUNDAY SCHOOL SUPERINTENDENTS

If you have not heard about the new poster to be hung on the Sunday school wall as a basis for your missionary education this year, please write to W. W. Scudder, 14 Beacon Street, Boston, and inquire about it. The poster is attractively printed as a part of the tercentenary plan for the Sunday school, and aims to stimulate mission study and missionary giving, one offering each month for the societies in their official turn. Each offering wins a colored seal, so the whole school becomes interested in attaining a perfect record by regular gifts to our denominational causes. Of course, every penny counts on the apportionment, helps your church, helps the denomination, and helps to meet the needs of a world. The plan is good for Sunday schools that have not progressed very far in missionary education and interest. Circulars are ready for you in the hands of any of our societies.

THE PAGEANT AGAIN

Arrangements have been made in Detroit and Columbus to present the Pageant of Light and Darkness. No one ever participated in this great pageant in Boston, Chicago, Cincinnati, or Baltimore, without being deeply interested in its presentation. It has always been the strongest popular appeal for the combined exposition and pageant. The mammoth missionary exposition called for the greatest expenditure and the largest amount of energy in preparation, yet did not prove to be the greatest drawing card for the public. The pageant did not rest so heavily on the shoulders of participants or officials, yet excited the greatest popular interest. The dates set for Detroit are April 28 to May 26, and for Columbus, November 17 to December 15. In each city a huge hall excellently adapted for a spectacle of this character is available.

It is sincerely hoped by all the friends of missions that the coming of the pageant in these cities will deepen and enliven missionary impressions in the heart of every Christian. Pastors, Sunday school superintendents, and leaders will have their opportunity before and during the pageant to spread missionary information, launch mission study classes, enliven Sunday school hours with missionary charts and exercises, stir classes to missionary activity and giving, and thus reap a harvest of missionary education.

We wish success to the committees, the workers, the choir, the participants, and the officials of the pageant in its new activity.

THE HAPPY NEW YEAR!

The past is gone. The future is before us. May yours be a Happy New Year! It will not be happy unless it rests upon a sense of earnest endeavor in the past. It will not be happy unless it combines with earnest purposes and unselfish ambitions for the future. May yours be the happiness of service, the happiness of an endeavor so high that you will need to lean heavily upon God's strength to accomplish it! Our prayer is that throughout our denomination, with the rising tide of tercentenary interest and of rich spiritual opportunity, there may be multiplied numbers of earnest laymen and pastors who will actively, tactfully, and successfully press the spiritual claims of our great opportunities. We need such friends in every church and Sunday school, in every pulpit and pew.

Ring out the old, ring in the new; ring out the false, ring in the true. A Happy New Year to every one!

FOREIGN DEPARTMENT

TURKEY

Latest Bulletins

We have compiled the following news items from letters or statements coming to us through the relief bureaus or similar sources. The writers are in many instances our own missionaries; but brief business documents come through more easily than longer, more detailed statements.

Oorfa, Central Turkey. Mrs. Leslie, who was in Aintab with her young baby when her husband died in Oorfa, has returned to that city and gone into relief work. The government has 250 orphans at the Armenian monastery. They have been made Moslem, formally. The Swiss Mission is now supporting 300 children with their mothers, fifty-eight widows without children, and fifty children in Syrian families—700 persons in all. All have come to Oorfa from other places. It seems certain that the remnant escaping from the desert will come to Oorfa, Aintab, and Aleppo. Thirty women and children came into Oorfa in one day recently.

Marash. Girls' orphanage occupied by government boys' school. Authorities permit no more refugees to enter the city. The Americans have about 4,500 local poor dependent on them.

Aintab. Eight thousand are dependent on relief sent through the American Mission—3,800 being local poor and needy, 1,200 refugees in the city, and 3,000 refugees in surrounding villages. The mission is unable to give anything in the way of money or clothing, the infinitesimal sum of money standing between the people and starvation. The mission's boys' orphanage has provisions only to carry it through February; the girls' seminary has thirty-one girls, twenty-seven of whom are probably orphans, and the teachers are also dependent on the mission for support. Hospital arrangements running smoothly.

Tarsus, Adana, Mersine, report conditions similar to Aintab, but numbers not so large.

Harpoot, in heart and center of Armenian population. Although original inhabitants deported, others have been pushed forward into the city from the northeast. Many Moslems are among those in need.

Smyrna. Greeks and Turks most numerous among those specially needy.

Brousa. Thirty-one thousand families were deported, deprived of their possessions, the men taken for the army, families left among villagers or people poorer than they.

⚜

"This Hell at Sivas"

We quote the caption of this article from the letter which follows, the last letter to reach our hands from the late Mary C. Fowle, whose death was announced last month. At that time we were uncertain as to the place where she died, the cable being rather incoherent. Later information states that she died in Sivas on November 24, from typhus fever. The letter herewith shows the kind of strain to which the two brave ladies, Misses Graffam and Fowle, were being subjected. When last reported, Miss Graffam was still on duty and still reasonably well. Miss Fowle's letter follows, dated July 7, 1916:—

"This week we have been through some very trying circumstances. I'll tell you the story as best I can. On Monday, June 26, all the Amelia taboor who have been working on the roads were gathered together into a prison; the arrests increased all day Tuesday, till the streets were almost deserted. Then Greeks and Russians, as well as Moslems, were released, and also some who were willing to turn

Moslem, especially if they were artisans. There was a great deal of fear, hints of massacres from many Moslem and 'turned Armenians,' of whom there are quite a few, merchants, artisans, and the like. Two thousand to three thousand men were crowded into the military prison Monday night and left there hungry and thirsty. Tuesday night some two hundred of the most necessary of the artisans and servants were let out; later it gradually developed that this was on condition of 'changing the name.' One old fellow made every effort to go back to the prison, but they would not allow it. Then began pressure to make 'the inshaat' turn (the carpenters, masons, etc.). They had not been imprisoned, as their work and time were too precious! Finally the officer in charge promised to *force* them to change. For ten days now that pressure has been increasing, till the majority of the poor fellows have at last yielded. There has been steady pressure all winter, and their power of endurance and resistance is becoming exhausted.

Fed with False Promises

"Consequently the suffering, the moral and spiritual conflict through which these men are passing, is really more terrible than the scenes of physical suffering and fear a year ago. They fly to Miss Graffam for help and advice—the few who dare to come. The 'senai' (tailors) are in the same condition, though we have seen few of them. The consul (German) has done everything in his power, we feel certain, to make the matter known at headquarters, and after a day or two assured us that the men who had been collected were really sent in safety to Bozanti, to work on the German railroad.

"So we, on our part, reassured the men that the days of massacring were over, that they had better go, since they would be infinitely better off there than in *this hell* at Sivas. Some, especially from villages, had been brought straight from their work, so had no change of clothes. In various ways we managed to get a few piasters to the neediest and clothes to the most desperate. The orphans and every one we could get hold of sewed on the underclothes. They went off in groups of two to three hundred a day, with a few gendarmes. When the first group started off, in broad daylight, with no great number of escorts, we felt quite reassured. By Sunday, 900 to 1,000 had gone. Some of our schoolboys were among them and many acquaintances. When the consul got word that the first group had reached Cesarea, we felt very much relieved.

Betrayed and Massacred

"Early Thursday morning (July 6) came persistent reports that all who left Sivas had been massacred. We did not believe at first. We have now seen one eyewitness who had escaped and two others who had heard this, with but one intermediary. We all feel convinced that there have been massacres, mostly near Kaya Baba, a little village about an hour this side of Khanli, which latter place is where the mountain merges into the Sharkushla plain.

"They were apparently taken very comfortably that far and put into separate houses, ostensibly for greater comfort. Then they were taken out, two by two, by gendarmes and delivered into the hands of villagers armed with axes, pikes, saws, etc. The first story ended there, as this fellow and seven companions knocked down three gendarmes and escaped into the hills, though afterwards each went his own way. This same fellow said that on the wall of the room was written in Armenian, 'Brothers, find the note we left under the ceiling.' They found the note, which said that the writers were being 'finished,' but urging those following to escape and take vengeance.

"In the second account, the prisoners stood up, bound, and were shot at. This fellow managed to loosen the rope, since it was too short to bind both arms, roll down into a gully, and escape, though shot at several times. He

reported seeing half-buried arms and heads in the gullies he passed through. He was the one we really saw.

"The third man simulated death, and somehow managed to escape. They are all hidden, and of course in great fear for their lives. Of course rumors are many, but these seem straight stories. Even the consul is convinced. But what can any of us do?

Powerless to Escape

"Now when any one asks us whether to change his name or be sent off, we don't dare to say go, as we did at first. We tell them if their overseers want to call them Yusuf and Ahmet, rather than Hovsep and Armenag, let them. They are soldiers under orders. What can they do to resist? One officer told a boy there were three courses open to him—to go and be butchered, to take poison, or to change his name. This man swears that that is all there will be to it; he won't be called on to perform any rites or undergo anything.

"Others, however, have been forced to mumble a confession, and it is said are to be circumcised at the season of Bairam. Some have gone to their officers and declared they wouldn't and couldn't change their faith; but in case they are necessary, that makes no difference. Some were imprisoned several hours—ignorant but faithful carpenters—the day word came about the massacres, and after four hours' imprisonment were let out with a new name, to mumble a 'confession.' Wednesday they ('the inshaat') were gathered into a big tent, and about one hundred and fifty marched to the *kadi,* with ashen faces and tears coursing down their faces, to 'confess.' It would be a farce were it not a tragedy. If these men can endure to the end and some day can be free in religion, their religion will no longer be a mere matter of form. Under the same temptation, I wonder whether we could resist as long and faithfully as they!"

⚜

The Spinners at Erivan

Rev. Harrison A. Maynard, of the Eastern Turkey Mission, in a letter with reference to the industrial relief work which has been initiated in the region about Erivan, speaks with gratification of a visit recently paid to Erivan by Mr. Cressan, first secretary of the United States Embassy in Petrograd. Mr. Maynard goes on:—

"We count it good fortune to have had Mr. Cressan in our home for three nights, as we now have just the sort of bond with the embassy that we desire. . . . Everywhere we find great need of clothing and bedding. The people are able to exist as to food on the Russian government's kindly pension of six rubles per month.

"Our spinning works are now providing employment for about four hundred needy, *very needy,* women, and the number increases faster than we can care for them. The material for the clothing for the 20,000 refugees is to be made up in this region, so that will provide work for a large number of persons. We are hoping to distribute this work, as well as the spinning in other places, as soon as we can manage it."

⚜

St. Paul's College, Tarsus, in Operation

Under date of October 30, Mrs. Carmelite B. Christie, wife of Rev. Thomas D. Christie, D.D., LL.D., of Tarsus, Central Turkey, writes the Board Rooms. Dr. Christie is in America on furlough, and it is a long time since we have received definite news from the college in Tarsus. Mrs. Christie says:—

"The college opened on September 21. We are now doing our usual work, our limited rooms being full to overflowing of smaller boys. Our local authorities are kind to us and we anticipate a successful year. My own health is as usual, which means very good. Our son-in-law [Mr. William L. Nute] has been suffering from a low fever for three weeks, and Dr. Cyril H. Haas has taken him to Adana for special treatment. We do not anticipate a serious illness for him. He is a wide-awake, zealous worker, but forgets that

those new to the country must become acclimated before doing as much as we older ones.

"Dr. Christie's chief business man and secretary, Kevork Damlamian, is in a vineyard recuperating from a serious illness. The other members of the faculty are present and doing well. We have much for which to be thankful. We thank the friends in America who pray for us, and ask them to continue to do so. We need much wisdom, as well as other gifts of the Spirit. We miss Dr. Christie's long experience and knowledge of the language and of the people."

⚜

College Term Opens in Smyrna

A brief letter from Pres. Alexander Maclachlan reports very busy times during the opening days of the fall term at the International College. All members of the mission circle were well at the date of his letter. He says:—

"We have had a splendid opening, but have decided to limit our numbers to last year's record, and a week ago were obliged to announce in the local press that no more applications for boarders would be considered. Consequently for some days past we have refused many applications, and although it is hard to refuse students who are willing to pay our increased rates, we deem it prudent to keep within the limit of the staple supplies we have laid in store for the year. They also had a good opening at the Collegiate Institute for Girls, the school of the Woman's Board in the city.

"Young Men's Christian Association and Student Volunteer activities have started off under the most encouraging auspices; and our common room, the only suitable one for student gatherings, is altogether inadequate to provide room for our regular Friday afternoon meetings, which, of course, are entirely voluntary. Mr. Reed is now planning for a one-day conference of the Student Volunteer Bands of both institutions for next Sunday."

AUSTRIA

A Word from Prague

It is with much pleasure that we share with our readers a post card just received from Rev. Albert W. Clark, D.D., of Prague, dated November 14, 1916. Dr. Clark writes:—

"Two letters have recently arrived from the Board Rooms, one dated March 29, one dated August 22. A letter from Boston is a remarkable thing. Mr. Porter writes to you each month. We hear fairly often from our children and we rejoice over the kind news from you. We are doing our best to meet emergencies. In my case, there are many things I am not allowed to eat. Porter has good digestion and can eat all things. Plans are unsettled, but God will guide us.

"My health is not over good, yet I was able to take the communion service this month. In one suburb we received ten new members. In another suburb the pastor is at the front, and yet there is no falling off in the audience. Praise God for all his love! Another preacher, in Vienna, goes soon to the front. Our thoughts and prayers are with you in Boston. We hope for news from the annual meeting."

⚜

MEXICO

Re-enforcements for Hermosillo

Under date of December 11, Dr. John Howland writes from Hermosillo, in Sonora State:—

"Miss Long, Mrs. Howland, Mr. Wright, and I arrived here on December 8. Miss Long also brought the Mexican young lady who has been educated in the States as a kindergarten teacher.

"We found trains running on time and much traffic. Everything seems perfectly quiet and quite normal in most ways. The paper money has completely disappeared, business being transacted in silver or in American money at 2 for 1. Prices are high and

taxes also, so conditions are hard, especially for the poor; but there seems to be less lack of work than is reported from other sections. The American consul has not returned, but other Americans seem to be attending to their usual enterprises and even undertaking new ones. A project is being pushed for a new railroad from here directly west to the Gulf of California, where there is said to be a good harbor.

"We have heard from Chihuahua. Our people and property were not disturbed. The school here in Hermosillo has been carried on by the one teacher who was here, taking only the two lower grades. It has forty pupils, which is more than can really be accommodated in the room. Mrs. Wright, Miss Dunning, and Mrs. Blachly are expected soon.

"The local government is doing much to improve conditions. The prohibition of all alcoholic liquors is still quite rigidly enforced, and excellent order is maintained. Policemen are at the entrances of the schools, to look after those who are late or absent. The editor of the state paper of Sonora is one of our former pupils in Guadalajara. His father, who is superintendent of the Technical School here, attended our services yesterday."

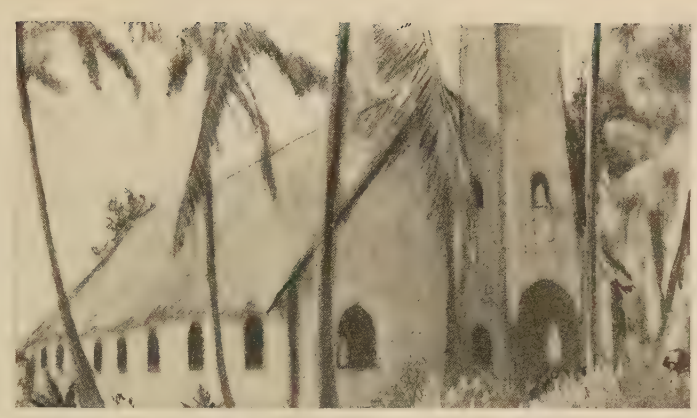
*

MICRONESIA

Jaluit Visits Mejuro

It is with great pleasure that we share with our readers a report from Mr. Carl Heine, of Jaluit, Marshall Islands, of a visit he was able to make last autumn to Mr. and Mrs. Charles H. Maas at Mejuro, in the Radack chain of the Marshalls. This mission station is now in Japanese territory instead of German, as it was prior to the war. He was granted permission to go as passenger on a small Japanese trading

CATHEDRAL AND PLAZA IN HERMOSILLO, MEXICO



THE CHURCH ON NAURU, MICRONESIA

steamer running among the islands. He writes:—

"Mejuro was the third island we called at. We dropped anchor at about twenty miles from that part of the island where the mission station is. By making a canoe journey, I was able to reach the mission and spend twenty-four hours with Mr. and Mrs. Maas before rejoining the steamer. I found Mr. Maas looking rather thin and pale, but cheerful. Mrs. Maas appeared to be enjoying good health.

"They are living in their new house, which was completed several months ago. It is a fine, commodious building, just the thing for the tropics. I consider it the best European residence in the Marshalls. A number of boys and girls are in the training school, but not as many as before the war. Mr. Maas said he found it necessary to reduce the number. Despite some privation in the past, and uncertainty with regard to the future, all appeared happy and contented. Contrary to what I was led to expect, I found that the school was conducted about the same as before the war, the pupils receiving tuition daily.

"Mr. Maas said that he had received letters from the Board and other foreign mail, but that he had written no letters, as he had not yet received permission from the Japanese authorities to do so. I urged him to write, telling him that as other Germans could write, I had no doubt that he could do likewise. The time I spent with Mr. Maas was all too short, but I did not think it wise to stay off there and return by some other vessel later, as I had applied for permission only to visit Mr. Maas and to return again at once.

"I received two boxes of Bibles and a tin of hymnbooks from Mr. Maas to distribute round this part. I intend shortly to apply for permission to visit some of the islands of the Ralick chain. Not a great deal of good, however, can be done traveling on board these small trading steamers. They hurry along so quickly from place to place that one has hardly time to see the teachers and hold a meeting, without risking being left behind. Passengers are expected to carry their own provisions, and the accommodation is nil. Quite a number of children now attend the Japanese school here at Jebwar, and are, I believe, making some progress in their studies. Miss Hoppin thinks that it would be well to have a Japanese teacher at Kusaie. I am beginning to study the language, but have not made much progress yet."

THE PHILIPPINES

Lively Times in Cagayan

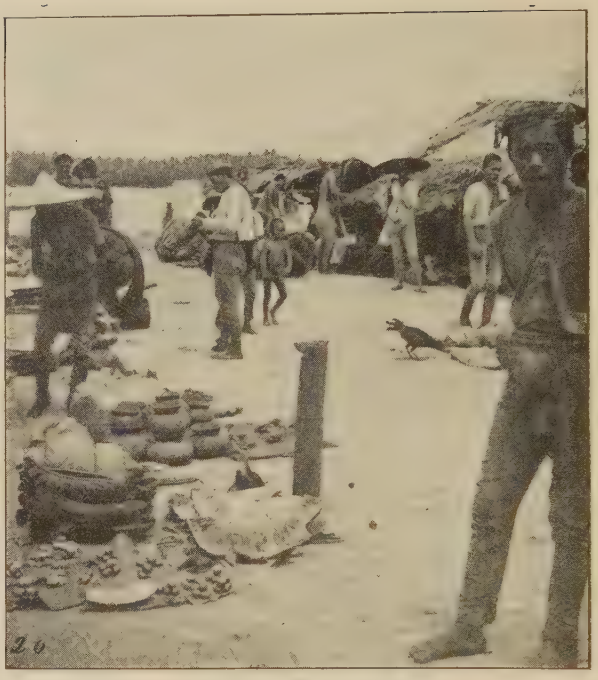
We are permitted to share with our readers a personal letter sent to a friend in this country by Rev. Frank C.

Laubach, of Mindanao. Mr. Laubach's articles in previous numbers of the *Missionary Herald* have proved that he is, as he would say, "a live wire," and he evidently writes in similar fashion to his friends elsewhere. The letter is dated in late October and reached us in mid-December. It runs:

"The work here in Cagayan is as prosperous as we could wish. I started keeping a list this month, and find that we have had to date 1,403 church attendants, and there is still one more Sunday in this month. Mrs. Laubach, with the assistance of a young Filipino, has a school every week morning of thirty-six pupils. Four nights in the week I have a class in English of seventeen young men and women. Every moonlight night we go out with the motor cycle to near-by *barrios* and preach.

"On Sunday evening we have a Forum, in which the prominent Cagayan men speak. Last Sunday night ex-Governor Velex spoke, and although it was rainy, we had 229 in attendance. It rains almost every afternoon or evening, and greatly interferes with our plans!

"It is particularly encouraging that there is a body of young men who are studying the Bible like good fellows, and who are very earnest Christians. I am afraid that some of the old Filipinos who have been baptized are not very thoroughly converted, but the young men and women are all right. One old fellow, who got through without my knowing that he was not legally married, now refuses to have a legal marriage because his *babaye* is untrue to him. He does not love her, wants to leave her, and declares that it would be wrong to marry her.



A MINDANAO MARKET

"We have moved to a new house, which is very much cooler than the one we occupied for a year. This advantage is offset by the fact that it is infested with roaches (approximately ten thousand have been killed to date), scorpions (more than fifty killed), and centipedes (have ten big fellows in a cyanide bottle and caught two last night). As the subject for the Forum this week will be 'Back Yards' (*Mga Likod Sa Balay*), we have been trying to prepare for an invasion of inspection from the neighbors, and have abandoned the calling of preachers to become farmers this week."

*

INDIA

Evangelism at Dindigul

A letter from Rev. Edward L. Nolting is full of enthusiasm over the opportunities and the occupations possible to a missionary at Dindigul station. With reference to one phase of work, he writes:—

"Since we have been here, we have had the opportunity of watching the workings, outside and inside, of an evangelistic campaign. The teachers and workers have been busy for weeks preparing for this group of meetings that were held here in Dindigul from last Friday until Monday night.

"We had the rare privilege of meeting the leader of these meetings, Mr. Subrimaniam, who is a convert from Brahmanism. He is a wonderful man, with strong personality, high character, strong conviction, and earnest desire to win souls for God's Kingdom. He is a most spiritual man and speaks with power, so much so that many would not come to have an interview with him, feeling certain that he would convince them if they did come. Many have been touched, and with notable results. The last night of the meetings a group of men came to create a disturbance. One man did get up, but the men who had brought him were so touched with the talk, and especially with the relation by Mr. Subrimaniam of his conversion and sufferings, that they made this disturber get down from the platform, and the plan of creating confusion was frustrated. Many groups for Bible study are being formed, and every day news comes of those who are eager to study the Bible and also to become Christians.

"Along with all the evils of Hinduism and the evils of the caste system, we do see the leaven of Christianity working among the people, changing their lives and freeing them from bondage. For if ever there was a bondage, the caste system is one."

*

"Rachanyapuram — Salvation Place"

Miss Eva M. Swift, one of the representatives of the Woman's Board of the Interior in the Madura Mission, has been for some years principal of the Lucy Perry Noble Bible School, whose name recalls the saintly wife of one of Chicago's former pastors. Rachanyapuram is the name of the fine site of twenty-nine acres which has been acquired for the enlarging work of this institution. The title consists

A RELIGIOUS ORDER OF MENDICANTS, DEVOTEES OF KRISHNA

of two Tamil words, meaning "Salvation Place"; one good building has been put up and named Wingate Hall, in honor of a former secretary of the Woman's Board of the Interior, and plans are under way for other necessary buildings.

Since the industrial departments were opened in connection with the Bible school, in 1912, a hundred women who are either insufficiently educated to become teachers, or too young for Bible-women, or who are recent converts, have earned the whole of their expenses in the "workroom," where they do plain sewing, fine handwork, embroidery, and lace making.

Jams and Jellies

Miss Swift reports that she is now beginning jam and jelly making, and intends to proceed till the industrial department can furnish good marmalades, Indian chutneys and sauces, curry powders, etc. The school's present garden consists of some eighteen acres of land, and in this all the students are expected to do some work.

The story of the first rice planting at "Salvation Place" has just come in, and we quote some parts of it herewith. Some men of a neighboring village came asking Miss Swift to aid them in a petition to government about a channel which becomes a dangerous flood in the rainy season. "Their request was reasonable and I helped them. One of these men is the owner of lands. I had asked incidentally whether it were possible to get some cultivator to plow and fertilize and cultivate our land for a limited period in return for the proceeds. The Naidu himself came to ask if I would let him take the land on these conditions. I made an agreement, reserving some acres for the students to work in.

"Our farmer now sits down at home to make a careful study of the almanac to find the lucky days, and the auspicious hours on those days, and to observe with care the omens to be avoided or to be acted upon. Finding the day and the hour, he comes to me, and great is the ceremony of receiving the document signed by my own pen from my hands, and great, apparently, his rejoicing.

The Ceremony of Planting

"This morning he came dressed in white, wearing a white and gold turban touched with red; a fine, stately figure of a man, accompanied by his son, also well dressed, and with two other men bearing trays of flowers and fruit. I knew it was something special, so I hastened to meet them. I found it was to be the beginning of the planting, and he had come to ask my presence. I asked if I might invite all the Bible school students. He was delighted. I called all the women and children and teachers, and we went in single file along the raised path on a dividing ridge, behind the farmer and his men, to the appointed spot.

"At the corner of the field he placed me on the ridge, and called up the coolie women standing ready for the planting. The field was already plowed and flooded with water. They waded in and stood in a group in front of me, and one of them handed me three bundles of rice plants. I asked the Naidu if we might pray.

"'Yes, yes, do pray,' he said. So I briefly committed all our labor to the Lord of the harvest and asked for help to bring the work to a successful issue.

"The women, standing more than ankle-deep in the mire, then caught up bundles of rice plants which had been scattered over the field, and deftly untying them, spread them out like a fan and stood bowing before me, waving their rice fans and making the weird cry which we hear from the village women on special occasions, and which I can neither imitate nor describe. This done, they quickly began to plant, and put down a little square just in front of me.

No Labor Problem

"The Naidu then brought a tray on which was a cup of sandalwood paste, with betel leaves and areca nut, and

THE NEW HALL OF SCIENCE OF THE AMERICAN COLLEGE, MADURA

The Ellen S. James Hall of Science is a double block 182 by 116, each block two stories high. The material is brick, pointed in "Surki" mortar. The architecture is modified Saracenic, in keeping with the buildings of the college group. Special care was taken in planning light and ventilation for the lec ture rooms by making each block only thirty feet wide, so that the main rooms are open on both sides to light and air. They are further provided by an open court thirty feet wide between the blocks. Building extends east and west, so that no direct light reaches the rooms, while there is an abundance of diffused light. A veranda extends along the southern side of each block. Further readjustments of the size of rooms is made easy by having cross walls of sheet steel or wooden partitions which can easily be moved. Lower story in each block is for physics and the upper floor for chemistry. There is still to be built an electric power house and workshop

asked me to pass them to the work women. They love to smear the paste over their throats and to chew the betel. Then trays of plantains were brought, and I was asked to distribute them to all present, men as well as women.

"Our little celebration over, the Naidu escorted us with ceremony to the gate of the garden and bade us good-by, saying, 'I return to put into the hands of the coolie women the customary advance—one anna for every rupee they expect to get;' and I turned and saw the women standing in a group in the mire, waiting for the lordly farmer to come and put into their hands the auspicious cash.

"It was a picturesque and pleasant bit of Oriental ceremoniousness. There was a laudable acknowledgment of a divine power behind the hidden forces of nature. The Naidu is doing us good in plowing our fields, in washing out the saline soil, in fertilizing it, and in dividing off the fields, laying out raised walks, and sodding them to make them firm. We have his kindly offer to plant our fruit trees without expense for digging and caring for them for three years, and he has proved the sincerity of his offers by putting his oxen into our reserved fields to plow and level them. He says: 'It is a great charity, this you are engaged in. It will be merit for me to do something to help you;' and surely he is royally helping us."

*

The American College in Madura Opens Its Hall of Science

One of the functions at which the Ceylon Centenary Deputation has assisted during its stay in India is the formal opening of the new Ellen S. James Hall of Science in connection with the American College in Madura. Principal W. M. Zumbro, of the college, sends us the following account of the exercises which took place on October 28:—

"In the afternoon the college gave a reception to the members of the deputation at the principal's bungalow. About one hundred and fifty were present, including the collector of the Madura District, the district judges of the Madura and Ramnad

Districts, pastors of the mission, teachers and those connected with other mission institutions in Madura and Pasumalai, and a large number of Hindu and Mohammedan friends, including members of the Municipal Council, government officials, vakils, and others in the town.

"After the reception a procession, led by the Madura Police Band, formed at the west of our College Hall and proceeded to the site of the new college hostel. Here Mr. Flint, warden of the hostel, set forth the need of this addition to the college plant, which is to cost 30,000 rupees, government giving half, the remainder being provided for out of the funds raised while I was home on furlough last year; and Mrs. Franklin H. Warner, of the Deputation, very gracefully laid the corner stone of the new building. This over, the procession re-formed and marched to the new Science Hall for its formal opening. Rev. A. J. Saunders, as secretary to the College Council, read the letter of greetings from the American Board; following this, Rev. W. W. Wallace, on behalf of the College Council, read the statement with reference to the new building.

The Story of the Building

"Your cablegram announcing the gift of $30,000 for a new science building and equipment was received in Madura, October 28, 1911, and at once steps were taken to work out the new plans. In seeking the funds for the new building, it was the purpose of the college authorities not only to provide accommodation for the science department, but also to secure affiliation with Madras University as a first grade college. An application for affiliation as a first grade college was soon sent to the registrar of the university, stating that money had been received for a new building and equipment, and the director of public instruction was informed that application would be made soon for a half grant on a new science building. The university replied that the question of affiliation could not be taken up until satisfactory buildings and equipment were provided, and the director of public instruction replied that the question of a grant for a building could not be considered until the university had decided the question of affiliation. For a time this seemed to block our way, but both our requests were at length granted.

"The opening of this new building marks another step towards the fulfillment of the purpose formed by the college authorities to develop more fully the science side of our college course. The building as it stands cost about $33,000, of which government gave one-half. The equipment is estimated to cost about $21,000, of which government also has promised a half grant. In addition to this, a gas plant was also provided from this fund. All this, together with other equipment added for the intermediate class of the college, brings the total cost of the science plant and equipment up to about $60,000. The new building is plain but pleasing in appearance, and is generally regarded as one of the very best for its purpose in South India.

The Notable Speeches

"Following the statement by Mr. Wallace, Rev. J. S. Chandler led in the prayer of dedication. The principal then handed over to Mr. Franklin H. Warner, as a representative of the American Board and also a member of the College Board of Trustees in New York City, the key of the new building. Mr. Warner made a brief address, after which the building was formally opened and inspected.

"The final exercises of the evening were held in the College Assembly Hall, which was crowded to its fullest capacity.

"After Scripture reading, prayer, a song by the students, and a word of greeting by the principal, an interesting and instructive address was given by the chairman of the municipality, who took as his subject, 'The College

FRUIT IN ZULULAND
Twin babies and their oranges

and the Municipality—What Service Can the College Render?'

"Dr. Smith, of the American Board deputation, then discussed 'The College in Its International Aspect,' giving a strong presentation of the purpose and ideal of the Christian college.

"The last address was by Prof. William S. Charlton, professor of physical science in the Society for the Propagation of the Gospel College, of Trichynopoly, and was also well received. The meeting came to a close with the singing of the national anthem. Altogether this was a red-letter day in the history of the American College, and one long to be remembered."

*

AFRICA

Spring at Ochileso

Spring begins in October in our West Central Africa Mission, and a letter recently received from Rev. H. A. Neipp, of Ochileso, helps us to realize what spring, with its renewals of fields and of work, means to the mission. Mr. Neipp says:—

"After the five months of dry season, we have had at last two refreshing showers. The natives shouted with joy. The last month before the rain is usually very trying; it is hot and dry, and the soil is burning the feet of the natives. Although there is no rain and even no dew, the trees have already put on their new spring coat of red-brown foliage; the woods are carpeted with most beautiful flowers. The little red flowers called fire flowers appear to herald a new season; then we have also a number of white, blue, and yellow flowers, which with the green leaves make a beautiful contrast. Now the bees are busy filling the hives which the natives have placed for them up in the trees.

Feeding Europe

"Man is busy too, and woman even more so. The men have cut down the trees and made some clearing, but the women burned the trees to enrich the soil, and have already started the

SODA FOUNTAINS NOT [illegible]
Girls returning from sugar mill with [illegible]

digging and planting. The harvest of the past year was fairly good. The sale of the corn and beans to the railroad station brought enough for the hut tax, $1.65, and to provide also the scanty cloth of the family. Tons of corn and beans are shipped to famished Europe. Caravans of men and women loaded with 60 to 120 pounds travel often five days to the railhead station. I wonder what will be their next source of income after the swords of Europe have been turned into plowshares. While this question remains to be solved, the American Board missionaries are laying down the basis of Christian education that will make this race strong for the new problems and test. Wherever our evangelists have established schools, the witch doctor is losing his power and field of action. Some day his outfit of bird feathers, leopard claws, old honey, and snake grease will be no more in demand, nor will his native medicines.

"Much work had to be done this spring season here in our schools at Ochileso to prepare to receive the thirty-nine boys and ten girls of our boarding schools. Houses must be rethatched, replastered, whitewashed; beds must be repaired, sleeping mats bought, and a large provision of beans and corn secured. The river garden must also be started, otherwise it would be too late. We have also repaired the schoolhouse and church buildings.

Leaders in the Making

"To our satisfaction, on the stated day all the boys and girls appeared, carrying their little bundles or small boxes. We are much pleased with their first appearance; they come from fifteen out-schools. The standard of entrance is that they must be able to read and write. Four had to be refused as not eligible. This elementary teaching we expect the out-schools to do, and our boarding schools take only the brightest, with a view to making teachers and evangelists, expecting that most of them will go some day to Dondi Institute and take the three years' course there.

"This last year we prepared, equipped, and sent six boys to Dondi. We have already eleven boys there, all doing well. The central girls' boarding school is opening this year, and we have one bright little girl to send. These candidates for the central schools take much of our time and energy, even between the two school seasons. Most of them stay with us and must be helped in some branches of study. They remain here, too, and earn at least part of their tuition and money for books and clothing, as at Dondi they have no time for earning."

⚜

Suffering at Mt. Silinda

Rev. Thomas King, writing in the autumn from Mt. Silinda, Rhodesia, says:—

"The war is affecting us so that we have to get along with less or go into debt, to which I object. I bought a sack of wheat the other day, 200 pounds, and the price was $10. I had to carry it twenty-three miles, which cost 75 cents more. White flour is almost prohibitive in price.

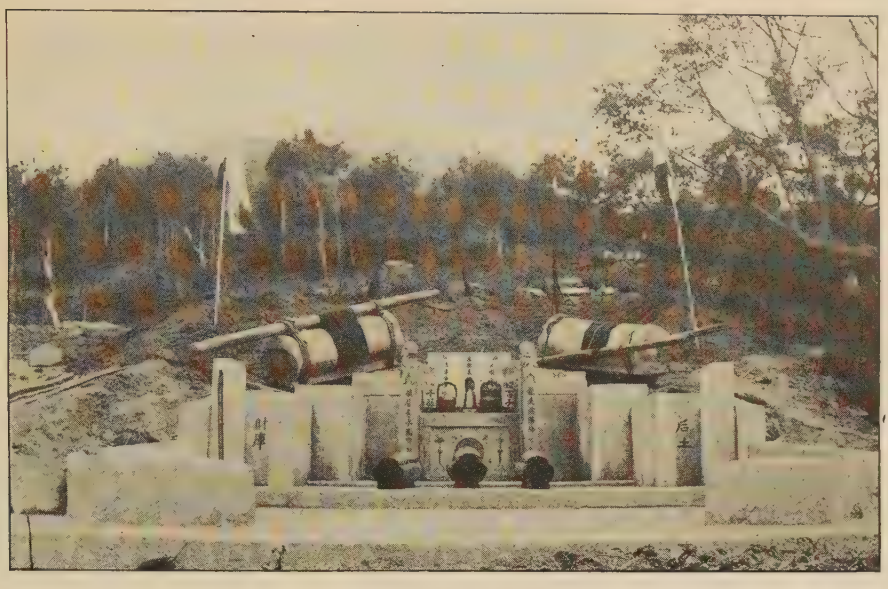
"The war cannot be over too soon for us here at Silinda. Cattle are dying from starvation. The early rains that we had hoped for did not come, and as a result there is little prospect of early grain."

⚜

CHINA

A Hospital Day in Tehchow

Dr. Francis F. Tucker, in charge of the new hospital at Tehchow, Shantung District, North China Mission, has sent a story of one day's activities in the hospital into which he has put so much hard and enthusiastic work. The day happened to be the Fourth of July, but the story of it did not reach the *Missionary Herald* for some months thereafter, and indeed the only marks of our national holiday appear to have been two flags flying on the buildings



AT A CHINESE GRAVE

Two long coffins have just arrived at the grave. The picture is unnatural because of the absence of people. The place should be swarming. On the central shelf are food supplies, in lacquered pails, probably for an offering, and at each side are lanterns carrying the usual inscriptions of "100 sons and 1,000 grandsons." The coffins will be put into vaults, to which the main vertical panels serve as doors. Usually stone dogs or lions would face each other from the outermost corners. The ground plan of the entire grave is a horseshoe in shape. The site is always chosen by a geomancer, and so is the lucky day of interment.

and "pink lemonade" in the evening. "To be sure," says Dr. Tucker, "the coloring was from a bottle of material used to color medicinal tablets, and the drink never saw a lemon, but it was 'pink lemonade' on Fourth of July just the same." But to return to the chronicle:—

"The day began about midnight, and Miss Sawyer and her nurses had been at work some time when Dr. Ma and Dr. Tucker arrived. The former was just asking, 'Where shall I begin?' for in the waiting room was a young wife who had eaten half a box of face powder with suicidal intent, and another case was in the operating room. Miss Sawyer's force was divided, and soon we found that a stomach pump relieved the woman. There had been family discord, and this was her method of revenge. We did not know whether the face powder contained lead or arsenic, but had to assume it might be both. It seemed too bad to waste so much good material! She wanted to go home at once, but we insisted that she and her reconciled husband stay till daylight. She came on the back of a man, but walked home on her own (bound) feet.

Short Naps

"There was a little rest for some of the force, and at about four o'clock a nine-pound boy arrived to bless the home of Mr. and Mrs. Ma. It is well the mother is in the hospital, for six of her seven children have been lost just after birth. Considerable important mail demanded attention and caught the postman a little after six, though some were relieved for naps first.

"Meals were enjoyed at their regular hours. At eight in the morning we had prepared for a serious exploratory operation on an old man of seventy, and it could not be put off. The pain in an enlarged knee had been extreme for months. We had asked that a relative be called, that we might consult with him in regard to possible amputation; but it appeared that he had no

near relative, and urged us not to wait, as it had been so long since he had sleep or relief in any form. Jars and jars of native medicine he had taken. We found the bone in such a condition that immediate amputation near the thigh was necessary. Two of the staff doctors are away, so Miss Sawyer gave the anæsthetic. He stood the operation remarkably well.

"A young woman was the second case of the morning, but we sadly gave up the case after a preliminary operation, for it was evidently Pott's disease of the spine, inoperable in her present condition. So many of these cases come too late; but they all have the gospel preached unto them.

And Disturbing Raps

"The afternoon was well filled with dispensary duties and the many administrative affairs. The daily average of raps at the office of the foreign physician is about fifty, with nigh as many more on the long-suffering door of the nurse-superintendent, most of these pertaining to matters of administration and workmen. Just now, in addition to regular employees and staff, there are at work sewing women, coolies, three lots of carpenters, plumber, masons, painter, and the sawmill—the last being men sawing logs by hand—not to mention a few odds and ends of folks. Dr. Ma and Miss Sawyer had class work with the nurses after dispensary hours. Mr. Wolfe, in charge of building operations, had a telegram calling him to Shansi Province, and so Dr. Tucker made a tour of the buildings with the architect before tea time."

The Union Women's College's New Property

For a long time the trustees of the North China Union Women's College have been in negotiation for the purchase of a property to the eastward of our mission compcund in Peking, the use of which will relieve the serious crowding of the schools and the college. Legal technicalities delayed the college's possession of the property, even after terms were agreed upon. Last summer, however, Miss Luella Miner, principal of the college, succeeded in completing the negotiations. Miss Portia Mickey, who is one of the teachers in the college, describes the activity which immediately followed in the attempt to get the premises into working order for the fall months. She writes:—

"You will all be rejoiced to know that Miss Miner has succeeded in getting possession of the T'ung Fu, which is to be the new home of the college. She is deep in repairs, for they have been in a great hurry to get the exterior repair work done before the big rains come. She is endeavoring to change the appearance of the buildings as little as possible, while making them usable; but every roof had to be cleared of grass and the tiles put in order, and many walls had to be entirely rebuilt, for the family had evidently done nothing in the way of repairs since 1900 or before, and, moreover, had taken some material away to sell.

Courts within Courts

"At first it seemed as if we need not fix up the entire place, but when the problems of dormitories, of recitation rooms where men teachers might come, and of places for them between classes, etc., were considered, it was found that we would have none too much room, after all. There will be dormitory accommodations for forty; classroom and chapel for 100; but the lower limit will be sufficient for a year, at least.

"The first court will have the science rooms, office for Miss Miner, a place for her Chinese secretary, and rooms where the girls may receive guests, as well as the chapel and assembly room. The main building in the second court will be for recitations and museum, and has a very attractive corner for library and reading room. The side rooms are for dormitory.

"The next court has a garden and then come the rooms for foreigners. The fourth court contains the kitchen and storerooms and servants' quarters. I am rejoicing in a little three-room house adjoining Miss Miner's bedroom, but in a tiny court of its own. Miss Miner will use part of the space in my rooms for her English secretary's work. There is also a temple at one side.

A Property with a History

"The Fu has a very interesting history, dating back to the Emperor Hung Chih, of the Ming Dynasty, 1488–1506. During the reign of the Emperor Chia Ching, it was the family temple of Yen Sung's palace. He was a dreadfully wicked prime minister in that reign. When the Manchus came into power, in 1644, the place came into the possession of Viscount T'ungtulai, whose family became ducal when a daughter gave birth to the Emperor Kang Hsi.

"The first hall, that we plan to use for a chapel, was the throne room, and the Emperor Ch'ien Lung is said to have seated himself there when he visited the family. The T'ung family has become dissipated and poverty-stricken, and that is why we have been able to get possession of the place, the first of these ducal places to be sold."

⚜

JAPAN

Touring in the Hokkaido

Farthest north and least known of the islands making up the Kingdom of Nippon is the Hokkaido—"The Northern Road," as the word may be translated. It was here that the hairy Ainu were the aboriginal people, though now nearly two million people have emigrated to the island from other parts of Japan.

A recent letter from Rev. Charles M. Warren, of Miyazaki, gives an account of his visit to the Hokkaido last

A MILITARY DRILL AT THE VILLAGE SCHOOL

The director of the drill is the chief of police of the village, who gives his time freely to the school. He teaches the boys various forms of drill and simple tactics. The picture shows them forming a hollow square.

A STREET IN KOBE, JAPAN

autumn, and of his touring the island in company with Dr. Rowland and Mr. Holmes, preaching in cities, villages, etc.

"Geologically," Mr. Warren says, "the island is older than the rest of Japan. There are volcanoes and hot springs, but the trees are largely deciduous; and October, with its glorious weather and turning leaves, formed an ideal time for an extended tour of the island.

"Our journey took six weeks to a day; 1,200 miles by train in the island; 120 miles by *basha* or stage; 100 miles of walking; one day's journey—quite enough—on horseback. We stayed in thirty hotels; we gave forty-eight talks, including talks to children.

"I preached in churches in three cities of about one hundred thousand each, and I held meetings in places whose visible houses were about six in all—scattered farmhouses. I spoke to 200 children and 100 adults in the theater meeting at Teshio, the Port Said of the north coast; and I spoke to half a dozen people in my hotel room. I spoke at a women's meeting at a horse-breeding establishment of the War Department, the wives of the superintendents, etc.

"One day, on the *basha*, we were in geometrical progression one American, two Ainu women, four Japanese; another day the clerical *basha* passengers were a Buddhist priest, a German Franciscan friar, the pastor with whom I traveled, and myself. I met this German friar four times on this special part of the tour (I went fifty-five miles from railhead), and a very gentle, pleasant man he proved. I also got in conversation with another of his order on the train. These Franciscans are real missionaries. I met several Trappists also, from the large Trappist establishments near Hakodate.

"In two different places I saw and talked with a Jamaica Negro and two Saigonese Indians, who were in a Japanese circus. The Negro was doing the cakewalk and the Indians were jugglers, the elder of whom had been with Ringling Brothers in New York. The Negro hailed me as his long-lost brother. He said it was such a long time since he had seen another white

man! Negroes and South Sea Islanders class themselves as white, because they are now native to a white civilization as distinct from an Asiatic.

"Part of the time I traveled alone, part of the time with the pastor referred to above. Part of the time I was with the missionary statesman, Dr. George M. Rowland, a man often appealed to in preference to Japanese pastors by Kumi-ai leaders in the case of delicate or difficult negotiations. But the most interesting part of my tour was perhaps that made in company with Rev. Jerome C. Holmes, who has been in Japan only three years. We left the railway at Otineppu, in the north, and traveled thirty-five miles to the coast to Port Teshio, and then seventy-five miles down the coast to Rumoi, where we hit the railway again. This was the walking trip. We walked about seventeen miles a day, holding meetings in our hotel at night as well as during the day.

"I saw and learned a great deal, and feel that I am of greater value to my mission than before the tour. And inasmuch as I was holding meetings nearly every day and as sometimes the new voice is better listened to than the accustomed one, I hope my going was of some value to others."

*

Transition Expressed in Costume

Rev. Earle H. Ballou, one of last fall's additions to the Board's force in China, sent a graphic description to friends in America of his journey across the Pacific and of some of his sight-seeing in the few days he spent in Japan, *en route* for his station at Peking. He feels that Japan is in a state of mixed customs, ideals, and knowledge, halfway between old and new, and as an illustration of how mixed the state can be, he gives this description of a figure he noticed as he went to visit the famous temple at Lake Chuzenji, near Nikko. He says:—

"On our way up the mountain we passed a Japanese who was wearing an American straw hat, a Japanese upper garment resembling a kimono, a pair of very abbreviated cotton knee pants, short socks, and the straw sandals worn in rainy weather. He was carrying an American umbrella and had a thermos bottle in a sling on his back."

THE PORTFOLIO

God's Keeping Care in West Africa

In July, 1914, just before the declaration of war, a group of missionaries were standing on the beach at Batanga (in Cameroon, West Africa), interested in a promiscuous assortment of boxes. These had just been carried from the surf boat by the natives and deposited beyond the reach of the waves. The steamer from which this surf boat was discharging its cargo was anchored about a mile out. She was the last steamer to land cargo before the blockade. That group of missionaries did not know the future, but God did, and he had sent the supply just before they were to be almost shut off from supplies for eighteen months. . . .

God not only cared for us during the eighteen months, but taught us to value and use the native foods to an extent we had never done before. The entire period was one in which God's mercies were new to us each day. The absolute necessities were always provided. Quinine, so essential to the health of the missionary, held out till the last. The babies of the mission could not live without milk and oatmeal. There were times when the last tin had been opened, but the new supply was sent just when needed, and the babies were provided for by Him who knew our extremity.

In August, 1914, there was no missionary doctor at Elat, and the government doctor had been sent to an-

other post; but in that month of mobilization a German surgeon was sent to the government post near Elat, and two of his earliest cases were operations for appendicitis upon missionaries of our mission. In January, 1915, when the black water fever attacked another of our force, and his life hung in the balance, another German government doctor was the one able to give the immediate attention necessary. Even though some of the stations were without a missionary doctor, military physicians were available for every emergency. When the Germans had gone, the French came, and very soon one of their physicians had under his care as a patient another of our missionaries, and in a short time effected a cure.

Rev. W. M. Dager, Presbyterian Board of Foreign Missions, U. S. A., in "Missionary Review of the World."

From Darkness to Light in Central Africa

I shall not attempt to measure the goodness or the power that is in the Church, but let me indicate at least some of its effects that I myself have seen [in the Livingstonia Mission, Nyasaland]. I have spent one night in a drunken village, and have heard the adults shout their filthy songs through the long night, and have seen the little children being taught by their mothers to dance obscenely. And the next night I have camped before the door of a Christian's house in a Christian village, and when bedtime came and all was silent in the village, as I was dropping asleep I heard the father conduct worship with his family, catechizing them and praying with them. It was a sweeter sound to sleep to than the noise of the previous night.

I have seen the terror of approaching death in the heathen's eyes, and heard his wild charges of witchcraft against those whom he hated, and on whom he would revenge himself on his deathbed. And I have seen, too, the triumphant passing of the Christian, who with prayer and song and exhortation to holiness said a loving farewell to his friends before going to meet the great Friend who had changed him.

I know men and women whose lives were drunken, whose conversation was filthy, and whose passions were demoniacal, changed to sober-living, clean-talking, kindly and compassionate people. I have seen dull eyes that looked about with a listless lack of intelligence lighting up with a new knowledge that sweetened the face and smoothed out its coarse lines when the knowledge of Christ had dawned upon them. And I have been in villages whose churlish inhospitality and stupid fear made one's visit a painful memory, and again returned to find their atmosphere changed to frank and cheerful hospitality and an easy friendliness when the gospel had been proclaimed and taught there. And I know men whose hands were red with the blood of the slain, and whose kraals were stocked with what they had robbed, who have afterward become peaceable citizens of the kingdom and fervid evangelists of the message of peace.

These things which I know and see convince me, at least, that there is no such transforming power in the world as the revelation of the love of God in Christ.

From Donald Fraser's "Winning a Primitive People."

THE BOOKSHELF

n the Land of Ararat. By John Otis Barrows. New York: Fleming H. Revell Co. Illus. Pp. 184. Price, $1.00 net.

This little volume contains a touching and tender story of the life of Mrs. Elizabeth Freeman Ussher, missionary to Van, Turkey, who gave her life for the suffering and the helpless in the first year of the great war. The book is written by her father, Dr. John Otis Barrows, of Norwich, Conn., and opens with an introductory chapter by Secretary Barton.

Miss Barrows returned to the land of her birth, for her parents were missionaries in Turkey, and before the little girl was eight years old she had lived in three Turkish cities, Cesarea, Manisa, and Constantinople. Owing to illness in the family at that time, however, the Barrows household returned to America, and the story of the little girl's development and education at Northfield Seminary and later at Goucher College, Baltimore, is lovingly told in these pages.

A Student Volunteer, Miss Barrows lost no time in deciding upon her return to Turkey as a missionary, and quotations from her own letters and journals give a fascinating picture of her long journey from Boston to Constantinople, up the Black Sea to Trebizond, across the plain to Erzroom, and then hundreds of miles inland to Van, over snow-covered mountain roads and subject to many difficulties.

It was on the latter part of this journey that she first met Rev. Clarence D. Ussher, M.D., already a member of the mission, who had been detailed to meet Miss Barrows and her English woman companion, and to bring them in safety to Van. He accomplished his task under dangerous and romantic conditions, and it is not surprising that their acquaintance and mutual admiration resulted in marriage only a few months later.

After nearly ten years of active service in Van, Dr. and Mrs. Ussher returned to America on furlough, bringing with them four children, one of whom died while in this country. After a year at home, the Usshers returned to Van, and the last third of the book is devoted to the tale of the life of the mission during the terrible days of siege and conflict, as it is told in Mrs. Ussher's diary and letters; of the scourge of typhus which fell upon them; and of Mrs. Ussher's death, while her husband was too ill to know what was taking place.

We have seen no account more vivid than this of the heroism of the missionary wife and mother, and know of no biography which will be of more value in making real the history of Christians in Turkey than this tribute by a father to his beloved daughter.

The Christian Ethic of War. By P. T. Forsyth, M.A., D.D. London, New York: Longmans & Co. Price, $2.00 net.

It is not out of place to call attention to a book of this nature in the columns of a foreign missionary magazine, for who could be more interested in the discussion of the relation of the Cross to world righteousness and peace than missionary propagandists.

Though the book turns on the "centrality of a real Atonement for the Christian revelation of a moral redemption and public regeneration," it nevertheless does not aim at expounding the Atonement as a doctrine, but "at working out some of its moral implicates and results on the public and national side." That it cannot be lightly or hastily read is obvious to one who reads but little way into it. Indeed, it is somewhat difficult reading.

From the missionary point of view, we lay special emphasis upon the author's conviction that the great need of the hour is an effective international, which the church should provide; that Christian love in international form means the desire and purpose to see each man and people enjoy the free and humane life they have a right to; that the world's life lies not in civilization spread by the force of "super-ethical" power, but in mutual respect, consideration, contribution, and liberty; that the "Kingdom of God is the great international." E. F. B.

Plain Facts about Mexico. By George J. Hagar. Published by Harper & Bros. 80 pages, with index and maps. Price, 50 cents net.

This book purports to be a convenient summary of the natural, racial, economic, industrial, and institutional conditions in Mexico, a "country of vast possibilities." Here the business man, at least, finds answer to his question, "What is Mexico?"

E. F. B.

WORLD BRIEFS

Alumni of the Doshisha College, Tokyo, are reported to have collected $150,000 for an endowment fund.

Ten million Gospels and New Testaments have been given to soldiers during the present war.

The Second Bohemian Church, Chicago, releases its pastor for one year, at full salary, to work among unevangelized Bohemians in this country.

Miss Eleanor Blackmore, a niece of the author of "Lorna Doone," is doing pioneer mission work in Nicaragua under Baptist auspices.

A petition eleven miles long in favor of national prohibition of strong drink was recently presented to the British Parliament. It was signed by 2,000,000 persons, many of them laboring men.

The resignation is reported of the head of Gordon College, Khartum. It is hoped that this may indicate a change in the policy which has made the college, erected in the memory of "Christian" Gordon, practically a Moslem institution.

The Mount of Olives, at Jerusalem, is reported as being well fortified. The Missionary Rest House on the Mount, belonging to a German society, is equipped with a particularly fine and strong searchlight, seen well out at sea, beyond Jaffa.

The largest single gift which the Methodist Foreign Mission Board has received is $220,864 from Mrs. Francesca Nast Gamble, daughter of the late Dr. William Nast. Methodist Sunday schools in this country, however, give annually $300,000 to foreign missions.

Russia is said to have reaped great gain from the prohibition of vodka. In one year the amount of money deposited in savings banks increased tenfold. Last year three times as much was deposited in one month as the total in savings banks before the prohibition. Banks have now been opened in Russian churches. The people also show physical, spiritual, and mental betterment.

THE CHRONICLE

Marriage

December 22, 1916. In Chicago, Ill., Frances Christine, daughter of Rev. and Mrs. Franklin E. Jeffery, of Aruppukottai, Madura Mission, India, and Mr. Edward Safford Jones.

Birth

November 13, 1916. In Bilbao, Spain, to Rev. and Mrs. Wayne H. Bowers, a daughter, Dorothy May.

December 30, 1916. In Ahmednagar, India, to Rev. and Mrs. Edward W. Felt, of Vadala, Marathi Mission, a son.

Deaths

December 17, 1916. In California, near Coalinga, from an accident, Henry Blodgett, son of Rev. and Mrs. Henry Poor Perkins, missionaries of this Board in North China from 1882 until 1910.

December 28, 1916. In Tungchow, China, Frances Kendall, only child of Rev. and Mrs. Murray S. Frame, of Chihli District, North China Mission.

December —. In China, Paul, eldest son of Mr. and Mrs. W. B. Pettus, aged about four years.

Arrivals on the Field

November 28, 1916. In Tungchow, Chihli District, North China Mission, Miss Margaret A. Smith, joining the mission.

November 30. In Davao, Mindanao, Philippine Islands, Rev. and Mrs. Julius S. Augur and Miss Jane T. Taylor, joining the mission.

∴

The American Board constituency both at home and abroad will be distressed to learn of the serious illness which befell the Board's President, Dr. Edward C. Moore, in late December, and which necessitated a hurried surgical operation. We are glad to say that the operation was successfully performed and that, though still quite weak and shut in to rest and quiet, Dr. Moore is reported to be steadily improving. A host of friends will remember him in his sickness, and will pray for his full and certain recovery.

∴

Dr. Edward D. Eaton's announced resignation of the presidency of Beloit College, after thirty years of service, comes as a shock to those of us who had regarded him as an established and necessary pillar of that institution. His term of office covers an important and expanding era in the history of the college.

Though ceasing to be president, we are glad to realize that Dr. Eaton continues to be vice-president of the American Board. If, as is reported, he purposes to make his

home henceforth in the vicinity of Boston, he will be able, as we feel sure he will be inclined, to render yet more intimate and detailed service to the work of this society, of which he has been long a devoted member and friend. So that Beloit's loss is the American Board's gain. Welcome, Dr. Eaton!

DONATIONS RECEIVED IN DECEMBER

NEW ENGLAND DISTRICT

Maine

Auburn, High-st. Cong. ch., 190; 6th-st. Cong. ch., 5.81,	195	81	
Augusta, South Parish Cong. ch.	45	00	
Bangor, All Souls Cong. ch., 150, and Hammond-st. Cong. ch., 75, both toward support of missionary,	225	00	
Belfast, 1st Cong. ch.	7	00	
Brooks, Cong. ch.	13	00	
Brownville, Cong. ch.	1	00	
Cornish, Cong. ch.	16	00	
Cranberry Isles, Cong. ch.	5	00	
Deer Isle, 1st Cong. ch.	14	00	
Falmouth, 2d Cong. ch.	7	00	
Farmington, 1st Cong. ch.	44	00	
Foxcroft and Dover, Cong. ch.	28	40	
Gardiner, Cong. ch.	12	00	
Island Falls, Whittier Cong. ch.	4	00	
Kennebunk, 2d Cong. ch.	75	00	
Kittery Point, 1st Cong. ch.	5	00	
Machias, Miss M. O. Longfellow,	2	00	
North Bridgton, Cong. ch.	24	00	
Norway, 2d Cong. ch.	23	00	
Portland, State-st. Cong. ch., of which 175.25 for work of Rev. R. A. Hume, 575.25; 2d Cong. ch., of which 275 toward support Rev. J. P. Dysart and 30 from John S. Sawtell, for Mt. Silinda, 305; St. Lawrence Cong. ch., W. L. Blake, 25; Hattie A. Hutchins, 5; Anita Castell, 120,	1,030	25	
Richmond, Cong. ch.	13	00	
Seal Harbor, Cong. ch.	16	00	
South Berwick, 1st Cong. ch.	10	00	
South Paris, 1st Cong. ch.	20	00	
Stonington, Cong. ch.	4	00	
Sunset, Cong. ch.	2	00	
Thomaston, 1st Cong. ch.	5	00	
Turner, Cong. ch.	25	00	
Vassalboro, Riverside Cong. ch., 4; Adams Memorial Cong. ch., 3,	7	00	
Waite, Cong. ch.	5	00	
Waterford, 1st Cong. ch.	29	50	
Weld, Cong. ch.	8	00	
Westbrook, Mr. and Mrs. W. K. Dana,	200	00	
Winslow, Cong. ch.	1	00	
Woolwich, Cong. ch.	15	00	
Yarmouth, 1st Cong. ch.	10	00	
York, 2d Cong. ch.	10	00	
York Village, 1st Cong. ch.	16	00	2,172 96

New Hampshire

Alton, Cong. ch.	12	00	
Andover, Cong. ch.	6	54	
Bennington, Cong. ch.	5	00	
Berlin, Cong. ch.	7	14	
Boscawen, 1st Cong. ch.	23	08	
Brookline, Cong. ch.	9	00	
Campton, Cong. ch.	12	26	
Center Harbor, Cong. ch.	4	00	
Concord, East Cong. ch.	10	00	
Croydon, Cong. ch.	11	00	
Fitzwilliam, Cong. ch.	32	00	
Gilmanton, Cong. ch.	6	11	
Gilsum, Cong. ch.	8	72	
Goffstown, Cong. ch.	30	91	
Greenfield, Cong. ch.	15	00	
Hampstead, Cong. ch.	15	00	
Hampton, Cong. ch., Woman's Miss. Soc.	25	00	
Henniker, Cong. ch.	67	00	
Hill, Cong. ch.	15	00	
Hopkinton, Cong. ch.	57	00	
Littleton, Cong. ch.	16	62	
Lyndeboro, Cong. ch.	8	00	
Manchester, Franklin-st. Cong. ch.	320	00	
Nashua, Pilgrim Cong. ch.	71	81	
North Barnstead, Cong. ch.	9	00	
North Conway, 1st Cong. ch., for work in Armenia,	14	00	
North Weare, Cong. ch.	8	39	
Orfordville, 1st Cong. ch.	6	00	
Ossipee, 2d Cong. ch.	6	00	
Pembroke, Cong. ch.	10	00	
Plymouth, Cong. ch.	7	50	
Rochester, 1st Cong. ch., King's Daughters,	6	67	
Somersworth, 1st Cong. ch.	52	50	
Surry, Cong. ch.	10	00	
Temple, Cong. ch.	16	00	
Tilton, Cong. ch.	30	42	
West Lebanon, Cong. ch., of which 5 from Woman's Soc.	38	20	
Wilmot, 1st Cong. ch.	7	43	
Wilton, 2d Cong. ch.	62	00	
Wolfeboro, 1st Cong. ch.	86	00	1,158 30
Legacies.—Exeter, Mrs. Elizabeth S. Hall, by Albert H. Varney, Ex'r,			1,769 55
			2,927 85

Vermont

Barre, Cong. ch., 53.61; East Cong. ch., 7,	60	61	
Bennington, 2d Cong. ch., 38.17; Donald E. Webster, .50,	38	67	
Berlin, Cong. ch.	10	55	
Bradford, Cong. ch., for work among Armenians,	80	00	
Bridport, Cong. ch.	7	50	
Cabot, Cong. ch., toward support Rev. J. X. Miller,	13	00	
Castleton, Cong. ch.	3	00	
Colchester, Cong. ch., toward support Rev. William Hazen,	4	20	
Cornwall, Cong. ch.	17	25	
East Arlington, Olivet Cong. ch.	18	60	
East Burke, Cong. ch.	26	00	
East Corinth, Cong. ch.	2	50	
Fairlee, Cong. ch.	5	00	
Guildhall, Cong. ch.	4	00	
Hardwick, Cong. ch.	7	00	
Holland, Cong. ch.	5	25	
Hyde Park, 2d Cong. ch.	3	25	
Irasburg, Cong. ch.	12	00	
Jeffersonville, 2d Cong. ch.	12	00	
Lunenburg, Cong. ch.	10	30	
Manchester, Center Cong. ch.	65	43	
Middletown Springs, Cong. ch.	18	19	
Milton, Cong. ch.	17	00	
Newfane, 1st Cong. ch.	36	00	
North Craftsbury, Cong. ch.	24	00	
Norwich, Cong. ch.	18	00	
Post Mills, Cong. ch.	10	61	
Rochester, 1st Cong. ch.	13	43	
Royalton, 1st Cong. ch.	9	17	
Rutland, Cong. ch.	370	80	
St. Albans, 1st Cong. ch.	31	00	
St. Johnsbury East, E. E. Grant,	5	00	
Shoreham, 1st Cong. ch.	21	51	
Stowe, Cong. ch.	7	90	
Sudbury, Cong. ch., toward support Rev. E. A. Yarrow,	42	00	
Tyson, Cong. ch.	1	00	
West Brattleboro, 1st Cong. ch.	49	37	
West Fairlee, Cong. ch.	5	55	
West Glover, Cong. ch.	15	00	
West Hartford, Cong. ch.	6	06	

Westminster, Cong. ch. 10 00
West Townshend, Cong. ch., of which 5 from Mrs. Lois C. Harris, 3 from Mr. and Mrs. F. D. Fisher, 1 from William Lawrence, and 1 from Alfred Cornell, 10 00
Weybridge, Cong. ch. 23 47—1,151 17

Legacies. — Brattleboro, Charles S. Clark, by R. C. Clark, Ex'r, and to const. *Rev. James S. Clark* and *Susan L. Clark,* H. M.'s. 500 00

1,651 17

Massachusetts

Abington, 1st Cong. ch. 51 85
Acton, Cong. ch. 10 25
Amesbury, Union Cong. ch. 14 52
Amherst, 1st Cong. ch., 244; North Cong. ch., 140, 384 00
Andover, West Cong. ch., 48.07; Seminary Cong. ch., 45; South Cong. ch., 22.37, 115 44
Ashfield, Cong. ch. 35 00
Athol, Cong. ch. 231 00
Attleboro Falls, Central Cong. ch. 11 75
Ayer, 1st Cong. ch. 10 00
Baldwinville, Memorial Cong. ch. 11 00
Ballardvale, Union Cong. ch., A. T. B., for Mindanao, 5 00
Barre, Cong. ch. 30 10
Becket, 1st Cong. ch. 7 80
Beechwood, Cong. ch. 5 00
Belmont, Plymouth Cong. ch. 23 06
Berlin, 1st Cong. ch. 41 00
Blandford, 1st Cong. ch. 21 00
Boston, Central Cong. ch., for Peking, 950; Immanuel-Walnut-av. Cong. ch., to const., with previous donations, *Rev. Benjamin A. Willmott, Frank F. Proctor,* and *John C. Redmond,* H. M.'s, 241.50; Central Cong. ch. (Jamaica Plain), 150; Union Cong. ch., 98.82; Phillips Cong ch. (South Boston), 70; Mt. Vernon Cong. ch., 67; Boylston Cong. ch. (Jamaica Plain), 28; Central Cong. ch. (Dorchester), 18; Harvard Cong. ch. (Dorchester), 15; Baker Memorial Cong. ch. (East Boston), 6.60, 1,644 92
Bradford, 1st Cong. ch. 85 00
Bridgewater, Central Square Cong. ch. 33 83
Brockton, South Cong. ch., of which 495 toward support Rev. S. R. Harlow and 295 toward support Rev. J. K. Birge, 790; Porter Cong. ch., 314.60; Wendell-av. Cong. ch., 17.50, 1,122 10
Brookline, Leyden Cong. ch. 895 36
Buckland, Cong. ch. 23 75
Burlington, Cong. ch. 9 00
Cambridge, 1st ch. (Cong.), toward support Rev. Robert E. Chandler, for 1917, 964.07; North Cong. ch., 165.40; Pilgrim Cong. ch., 79.38, 1,208 85
Canton, Evan. Cong. ch. 198 75
Carlisle, Cong. ch. 15 00
Centerville, South Cong. ch. 19 04
Chelmsford, Central Cong. ch. 55 00
Chicopee Falls, 2d Cong. ch. 34 85
Clinton, Ger. Cong. ch. 15 00
Cotuit, Cong. ch. 11 90
Cummington, Cong. ch., toward support Rev. C. T. Riggs, 7 10
Dalton, W. Murray Crane, 200 00
Deerfield, Cong. ch. 5 00
Dennis, Union Cong. ch. 23 00
Dracut, 1st Cong. ch. 4 00
East Douglas, 2d Cong. ch. 89 49
Easthampton, 1st Cong. ch. 25 45
East Longmeadow, 1st Cong. ch. 74 83
Edgartown, Cong. ch. 3 00
Enfield, Cong. ch. 65 75
Fall River, 1st Cong. ch., toward support Rev. E. H. Smith, for 1917, 600; Central Cong. ch., 420; Pilgrim Cong. ch., for 1917, 3.96; Frank A. Pease, 15, 1,038 96
Farley, Union Cong. ch. 3 00
Fitchburg, Calvinistic Cong. ch., 122.53; Rollstone Cong. ch., 88.10; H. B. Peters, 5, 210 63
Framingham, Plymouth Cong. ch. 35 00
Gill, Cong. ch. 5 00
Granville Center, 1st Cong. ch. 12 00
Great Barrington, 1st Cong. ch. 237 60
Greenfield, 2d Cong. ch., toward support Rev. A. F. Christofersen, 125; Westside Chapel of 1st Cong. ch., 20, 145 00
Greenwich, Cong. ch. 10 38
Hadley, 1st Cong. ch. 29 35
Hardwick, Calvinistic Cong. ch. 100 00
Hatfield, Cong. ch. 55 00
Haverhill, Center Cong. ch. 102 30
Haydenville, Cong. ch. 3 78
Hingham, J. Wilmon Brewer, for Battalagundu, 4 00
Hinsdale, 1st Cong. ch. 24 96
Holden, Cong. ch. 39 78
Holyoke, 2d Cong. ch., 486.52; Grace Cong. ch., 66; John K. Judd, 25, 577 52
Hopkinton, 1st Cong. ch. 31 18
Hyannis, Cong. ch. 18 00
Lancaster, Cong. ch. 16 30
Lawrence, Lawrence-st. Cong. ch. 108 54
Lee, George W. Bidwell, 25
Leverett, 1st Cong. ch. 71 84
Lowell, Kirk-st. Cong. ch. 40 00
Lynn, 1st Cong. ch., 160; Central Cong. ch., 62.12, 222 12
Lynnfield Center, Cong. ch. 9 75
Malden, 1st Cong. ch. 222 61
Marshfield Hills, 2d Cong. ch. 9 60
Medfield, 2d Cong. ch. 8 00
Melrose, Cong. ch. 128 75
Milford, Cong. ch. 128 12
Millers Falls, 1st Cong. ch. 17 00
Millville, Scan. Cong. ch. 3 30
Natick, 1st Cong. ch., Friend, 10 00
New Bedford, North Cong. ch. 142 79
Newbury, Byfield Cong. ch. 15 59
Newton, North Cong. ch. 16 50
Newtonville, Central Cong. ch., for Shansi, 816 00
North Adams, Cong. ch., of which 85 toward support of missionary, 160 00
Northampton, Ellen P. Cook, for work in Turkey, 25 00
North Andover, Cong. ch. 235 64
Northbridge, Rockdale Cong. ch. 10 00
North Brookfield, 1st Cong. ch. 30 00
North Hadley, 2d Cong. ch. 45 00
North Wilbraham, Grace Union Cong. ch. 17 99
Norwood, 1st Cong. ch. 39 70
Oxford, 1st Cong. ch. 61 38
Palmer, 2d Cong. ch. 42 47
Pepperell, Cong. ch., William W. Dole, 5 00
Pigeon Cove, Swed. Cong. ch. 3 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee, 401.50; 2d Cong. ch., 4.62; French Cong. ch., 3.30, 409 42
Plainfield, Cong. ch. 5 00
Quincy, Bethany Cong. ch., 128.12; Memorial Cong. ch. (Atlantic), 49; Cong. ch. (Wollaston), 25.96; Washington-st. Cong. ch. Quincy Point), 14; Finnish Cong. ch., 4, 221 08
Raynham, 1st Cong. ch. 16 50
Revere, 1st Cong. ch., 33; Trinity Cong. ch. (Beachmont), 10, 43 00
Richmond, Rev. W. M. Crane, toward support Rev. E. L. Nolting, 166 67
Rochester, 1st Cong. ch. 18 00
Royalston, 1st Cong. ch. 14 00
Salem, Tab. Cong. ch. 280 84
Saxonville, Edwards Cong. ch. 14 00
Sharon, 1st Cong. ch. 133 31
Shelburne, 1st Cong. ch. 104 85
Shelburne Falls, Cong. ch., for Paotingfu, 100 00

Sherborn, Pilgrim Cong. ch. 17 00
Somerset, Cong. ch. 8 27
Somerville, Prospect Hill Cong. ch. 66 00
South Hadley, Cong. ch. 49 50
Southwick, Cong. ch. 19 00
Springfield, Emmanuel Cong. ch., 19.50; Olivet Cong. ch., 5.75; Lilla M. Harmon, 5, 30 25
Sturbridge, Cong. ch., Friend, 1 00
Taunton, Winslow Cong. ch., Edward F. Delano, 10; East Cong. ch., 2.25, 12 25
Tewksbury, Cong. ch. 27 23
Thorndike, 1st Cong. ch. 17 00
Wakefield, 1st Cong. ch. 106 98
Walpole, Cong. ch. 18 51
Ware, East Cong. ch. 240 82
Waverley, 1st Cong. ch. 39 00
Wellesley Hills, 1st Cong. ch. 327 99
West Barnstable, Cong. ch. 7 40
Westboro, Cong. ch. 56 54
West Brookfield, Cong. ch. 34 20
Westfield, 1st Cong. ch., 268.41; 2d Cong. ch., 193.70, 462 11
Westford, Union Cong. ch. 25 00
West Groton, Cong. ch. 3 00
West Medford, Cong. ch. 109 44
West Medway, 2d Cong. ch., 12.25; Miss N. M. Hitchcock, 1, 13 25
Westminster, 1st Cong. ch., of which 8 from Woman's Miss. Soc. 25 77
West Newbury, 2d Cong. ch. 10 00
West Springfield, 1st Cong. ch. 106 35
West Tisbury, 1st Cong. ch. 22 64
Williamstown, White Oaks, Cong. ch. 3 50
Winchendon, North Cong. ch. 74 81
Winchester, 1st Cong. ch., interest on legacy, D. N. Skillings, 200 00
Woburn, Montvale Cong. ch., 27.68; North Cong. ch., 19.77, 47 45
Worcester, Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Old South Cong. ch., toward support Rev. C. B. Olds, 450; Adams Square Cong. ch., 193; Park Cong. ch., 38; Union Cong. ch., 34.08, 1,215 08
Worthington, Cong. ch. 7 00
Wrentham, Original Cong. ch. 54 06 —17,208 49

Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Newburyport, Harriet M. Savory, add'l, 2 81
North Brookfield, Jonathan E. Porter, by George R. Hamant, Trustee, 1,653 85— 1,696 66

18,905 15

Rhode Island

Providence, Union Cong. ch., 222.41; Free Evan. Cong. ch., 31.21, 253 62
Riverpoint, Cong. ch. 30 00
Riverside, Cong. ch. 3 75
Tiverton, Amicable Cong. ch. 1 32— 288 69

Young People's Societies

Maine.—Portland, Guild of State-st. Cong. ch., for work of Rev. R. A. Hume, 18 00
New Hampshire.—Gilsum, Y. P. S. C. E. 2 50
Vermont.—Salisbury, Y. P. S. C. E., for Aruppukottai, 15 00
Massachusetts.—Acton Center, Y. P. S. C. E., for Mt. Silinda, 12.15; Dedham, Allin Y. P. S. C. E. of 1st Cong. ch., toward support Rev. C. A. Clark, 15; Easthampton, 1st Y. P. S. C. E., for work in Armenia, 5; Framingham, Plymouth Y. P. S. C. E., for work in India, 1.32; Harvard, Y. P. S. C. E., 5; Lawrence, South Y. P. S. C. E., for Shaowu, 4.80; Millers Falls, 1st Y. P. S. C. E., for Pactingfu, 5; Plainfield, Y. P. S. C. E., 10; Revere, Junior Y. P. S. C. E. of Trinity Cong. ch. (Beachmont), 5; Shelburne, 1st Y. P. S. C. E., 10; Shrewsbury, Y. P. S. C. E., 5; Sutton, 1st Y. P. S. C. E., for work in Turkey, 10; Westminster, 1st Y. P. S. C. E., 10; Woburn, North Y. P. S. C. E., 6.04, 104 31

139 81

Sunday Schools

Maine.—Auburn, High-st. Cong. Sab. sch., 15; Boothbay Harbor, 2d Cong. Sab. sch., for Turkey, 10; Brownville, Cong. Sab. sch., 2; Gorham, Cong. Sab. sch., 3.64; Orono, Cong. Sab. sch., 2.33; Portland, State-st. Cong. Sab. sch., for work of Rev. R. A. Hume, 50; do., High-st. Cong. Sab. sch., 1; Robbinston, Cong. Sab. sch., 5, 88 97
New Hampshire.—Dalton, Cong. Sab. sch., 2.50; Gilsum, Cong. Sab. sch., 6.28; Hampton, Cong. Sab. sch., 3; Haverhill, Cong. Sab. sch., 1.50; Keene, Court-st. Cong. Sab. sch., 6.03; Meriden, Cong. Sab. sch., 5; North Weare, Cong. Sab. sch., 3.61; Rye, Cong. Sab. sch., 5; Salem Center, Cong. Sab. sch., 2.50; West Lebanon, Cong. Sab. sch., 18, 53 42
Vermont.—Bethel, 1st Cong. Sab. sch., 3.55; Dorset, Cong. Sab. sch., for China, 3; East Berkshire, 1st Cong. Sab. sch., for Turkey, 3.50; East Corinth, Cong. Sab. sch., 3; Hardwick, Cong. Sab. sch., 8; do., East Cong. Sab. sch., 5.63; Hyde Park, Cong. Sab. sch., 1.50; Lyndon, Cong. Sab. sch., 3.80; North Pomfret, Cong. Sab. sch., 5.25; Randolph Center, Cong. Sab. sch., toward support Dr. C. W. Young, 4.94; Royalton, 1st Cong. Sab. sch., 3.53; Stowe, Cong. Sab. sch., 1.54; West Rutland, Cong. Sab. sch., 6.19; Weybridge, Cong. Sab. sch., of which 1 for China and 1 for Japan, 4, 57 43
Massachusetts.—Abington, 1st Cong. Sab. sch., 4.26; Ashfield, Cong. Sab. sch., for Turkey, 25; Athol, Cong. Sab. sch., 12.50; Auburndale, Cong. Sab. sch., 10; Boston, Immanuel-Walnut-av. Cong. Sab. sch., 12.89; do., Phillips Cong. Sab. sch. (South Boston), 10; do., Trinity Cong. Sab. sch. (Neponset), 10; do., Eliot Cong. Sab. sch. (Roxbury), 5.90; Bradford, Sab. sch. of 1st ch. of Christ, 20.62; Brockton, South Cong. Sab. sch., of which 5 toward support Rev. S. R. Harlow and 5 toward support Rev. J. K. Birge, 10; Cotuit, Cong. Sab. sch., 1; Danvers, Maple-st. Cong. Sab. sch., 8.41; East Longmeadow, 1st Cong. Sab. sch., 7.74; Edgartown, Cong. Sab. sch., 2.50; Fairhaven, 1st Cong. Sab. sch., 9.90; Holden, Cong. Sab. sch., 4.35; Longmeadow, Cong. Sab. sch., of which 65 toward support Dr. G. C. Raynolds and 25 toward support Rev. F. J. Woodward, 90; Lowell, Kirk-st. Cong. Sab. sch., 30; do., Eliot Cong. Sab. sch., 15; do., Highland Cong. Sab. sch., 7.75; Middleboro, Central Cong. Sab. sch., 5.83; Millers Falls, Cong. Sab. sch., for Paotingfu, 5; Milton, 1st Cong. Sab. sch., 2.21; New Bedford, North Cong. Sab. sch., 10; Newton Highlands, Cong. Sab. sch., 22.25; Northfield, Trin. Cong. Sab. sch., 25; Palmer, 2d Cong. Sab. sch., 31.55; Peabody, South Cong. Sab. sch., 13.16; Quincy, Bethany Cong. Sab. sch., 51.02; Sherborn, Pilgrim Cong. Sab. sch., of which 1 from Prim. Dept., 6; Somerville, Highland Cong. Sab. sch., 7.13; South Egremont, 1st Cong. Sab. sch., 3.71; South Hadley Falls, Cong. Sab. sch., 5; Westhampton, Cong. Sab. sch., 7; Westminster, 1st Cong. Sab. sch., 8.55; Worcester, Bethany Cong. Sab.

sch., Grace I. Chapin and Class No. 3, for Pangchwang, 15; do., Lake View Cong. Sab. sch., 2, 518 23

Rhode Island.—Barrington, Cong. Sab. sch., Primary and Beginners' Dept., for China, 5.15; Kingston, Cong. Sab. sch., for Turkey, 25, 30 15

748 20

MIDDLE DISTRICT

Connecticut

Bloomfield, 1st Cong. ch. 40 30
Branford, 1st Cong. ch. 92 43
Bridgeport, Olivet Cong. ch., 40; King's Highway Chapel, 31; West End Cong. ch., 22.76, 93 76
Bristol, Cong. ch., for Marsovan, 245 00
Brooklyn, Cong. ch. 13 00
Cheshire, Cong. ch. 36 04
Chester, Cong. ch. 59 00
Colchester, 1st Cong. ch. 87 50
Collinsville, Cong. ch. 139 00
Darien, 1st Cong. ch. 70 25
Dayville, Cong. ch., of which 38.46 from Rev. John W. Wright, 43 80
Eastford, Cong. ch. 21 67
East Hampton, Cong. ch. 42 93
East Hartford, 1st Cong. ch., 147.09; South Cong. ch., 24.38, 171 47
East Lyme, Ellen C. Gillette, 10 00
Easton, Cong. ch. 10 00
East Windsor, Cong. ch. 99 12
East Woodstock, Cong. ch. 5 74
Essex, 1st Cong. ch. 12 68
Farmington, Cong. ch. 17 75
Goshen, Cong. ch. 43 55
Granby, South Cong. ch. 17 68
Greenwich, 2d Cong. ch., toward support Rev. Lewis Hodous, 240; North Mianus Cong. ch., 2, 242 00
Griswold, 1st Cong. ch. 25 00
Guilford, 1st Cong. ch. 8 20
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 19 00
Hampton, Cong. ch. 7 02
Hartford, Windsor-av. Cong. ch., 245; 2d ch. of Christ, 117, 362 00
Higganum, Cong. ch. 4 00
Ivoryton, Cong. ch. 14 00
Lebanon, 1st Cong. ch. 21 90
Litchfield, 1st Cong. ch. 31 00
Manchester, 2d Cong. ch. 207 98
Middletown, 3d Cong. ch., 29; 1st Cong. ch., 24.90, 53 90
Milford, 1st Cong. ch. 3 73
Morris, Cong. ch. 6 10
Mt. Carmel, Cong. ch. 17 18
New Haven, Dwight-pl. Cong. ch., toward support Rev. W. R. Leete, 600; United Cong. ch., 450; Pilgrim Cong. ch., 100.45; ch. of the Redeemer, toward support Rev. J. E. Tracy, 20; Westville Cong. ch., 14.86; Harriet Bennett, 10, 1,195 31
Newington, Cong. ch., toward support Rev. J. C. Holmes, 76 29
Newtown, Cong. ch. 50 00
Northfield, Cong. ch. 11 56
North Haven, Cong. ch. 57 36
North Stonington, Cong. ch. 56 00
Norwalk, 1st Cong. ch. 62 54
Norwich, 2d Cong. ch., 34.89; Friend, .25, 35 14
Oakville, Union Cong. ch. 36 00
Pomfret, 1st Cong. ch. 64 16
Portland, 1st Cong. ch. 42 16
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 111 55
Ridgefield, 1st Cong. ch. 53 22
Roxbury, Cong. ch. 10 00
Salem, Cong. ch. 4 10
Salisbury, ch. of Christ, 62 15
Seymour, Cong. ch. 10 50
Sharon, Cong. ch. 10 00
Simsbury, 1st ch. of Christ, 36 95
Somers, Cong. ch. 23 16
South Glastonbury, Cong. ch. 22 00
South Manchester, Center Cong. ch., 320; Louise L. Bartlett, 7, 327 00
Stamford, Union ch., Turn of River, 17 00
Stony Creek, ch. of Christ, 31 22
Thomaston, Cong. ch. 26 59
Torrington, Center Cong. ch., for work in Armenia, 115 25
Vernon, 1st Cong. ch. 4 12
Wallingford, 1st Cong. ch. 110 00
Waterbury, 3d Cong. ch. 2 00
Wauregan, Cong. ch. 50 75
West Avon, Cong. ch. 13 00
West Hartford, 1st ch. of Christ, of which 34.61 for work among children, 140 77
Wethersfield, Cong. ch., toward support Rev. J. J. Banninga, 159 66
Winsted, 1st Cong. ch. 42 04
Wolcott, Cong. ch. 19 00
Woodbridge, Cong. ch. 22 20
Woodstock, 1st Cong. ch. 20 25
———Matured Cond'l Gift, 5,000 00—10,526 68

Legacies.—Hartford, Eliza T. Smith, by Conn. Trust & Safe Deposit Co., Ex'r, 5 70
Lebanon, Mary H. Dutton, by David W. Pitcher, Ex'r, 5,036 95
Stafford, Joanna B. Holt, by Marcus B. Fisk, Ex'r, 800 00—5,842 65

16,369 33

New York

Baiting Hollow, Cong. ch. 40 50
Black Creek, Cong. ch. 7 50
Bridgewater, Cong. ch. 33 20
Brooklyn, Tompkins-av. Cong. ch., 800; Clinton-av. Cong. ch., 350; ch. of the Evangel, 71.90; ch. of the Pilgrims, 69.52; Park Cong. ch., for work in North China, 50; Finnish Cong. ch., 2, 1,343 42
Buffalo, Pilgrim Cong. ch. 81 00
Churchville, Union Cong. ch. 48 74
East Rockaway, Bethany Cong. ch. 36 00
Eldred, Cong. ch. 3 61
Greene, 1st Cong. ch. 40 00
Groton City, Cong. ch. 15 00
Henrietta, Union Cong. ch. 46 46
Homer, 1st Cong. ch. 20 00
Honeoye, Cong. ch., Rev. Arthur C. Dill, 20 00
Hornby, Cong. ch. 1 00
Howells, Cong. ch. 8 00
Irondequoit, United Cong. ch. 60 00
Jamesport, Cong. ch. 20 00
Jamestown, 1st Cong. ch. 100 00
Kiantone, Cong. ch. 14 40
Lockport, East-av. Cong. ch. 42 41
Mt. Sinai, Rocky Point Chapel, 15 00
Newburgh, 1st Cong. ch. 52 00
New Village, Cong. ch. 7 05
New York, Forest-av. Cong. ch., Ladies, for work in Turkey, 10 00
Niagara Falls, 1st Cong. ch. 40 00
Osceola, 1st Cong. ch. 7 67
Oswego, Cong. ch. 49 54
Patchogue, 1st Cong. ch. 50 00
Phoenix, Cong. ch. 35 00
Port Leyden, Cong. ch. 7 03
Poughkeepsie, J. D. Keith, 50 00
Prospect, Cong. ch. 5 00
Rocky Point, Friend of Missions, 5 00
Saratoga Springs, New England Cong. ch. 33 00
Seneca Falls, Memorial Cong. ch. 49 97
Sinclairville, Cong. ch. 4 87
Smyrna, Cong. ch. 11 00
Summerhill, Cong. ch. 3 00
Syracuse, Geddes Cong. ch. 15 00
Walton, 1st Cong. ch. 90 69
Watertown, Emmanuel Cong. ch. 7 81
White Plains, Westchester Cong. ch., of which 500 toward support Mrs. T. S. Lee and 500 for Satara work, 1,000 00

Woodhaven, Christ Cong. ch. 5 00
———, Friend, Central New York, 40 00 —3,574 87
Legacies.—Brooklyn, Charles A. Hull, add'l, 47 50
Buffalo, Mrs. Ruth W. Bancroft, add'l, 325 00
Honeoye, William S. Sturges, by Security Trust Co., Rochester, Adm'r, 91 95
New York, Edward A. Penniman, by Union Trust Co., Trustee, 229 69——694 14
4,269 01

New Jersey

Cedar Grove, Cong. ch. 8 00
East Orange, 1st Cong. ch., 296.84; Trinity Cong. ch., 255.25, 552 09
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 335 00
Grantwood, Cong. ch. 25 00
Jersey City, 1st Cong. ch. 185 00
Lawrenceville, J. F. Stearns, 10 00
Montclair, 1st Cong. ch., toward support Dr. J. F. Cooper and Rev. and Mrs. H. W. Hubbard, 932.50; Watchung-av. Cong. ch., 85, 1,017 50
Nutley, St. Paul's Cong. ch. 30 00
Plainfield, Cong. ch. 233 32
River Edge, 1st Cong. ch. 7 55
Vineland, ch. of the Pilgrims, 15 00
Westfield, ch. of Christ, 110 00 —2,528 46

Pennsylvania

Braddock, 1st Cong. ch., of which 5 from Thomas Addenbrook, 13 00
Duquesne, Bethlehem Slavic Cong. ch. 38 00
Ebensburg, 1st Cong. ch. 107 78
Edwardsville, Welsh Cong. ch. 30 00
Kane, 1st Cong. ch. 43 00
Meadville, Park-av. Cong. ch. 50 40
Nanticoke, Bethel Cong. ch. 4 00
Philadelphia, Central Cong. ch., for Harpoot, 300; Park Cong. ch., 20, 320 00
Pittsburgh, Puritan Cong. ch., Ladies' Miss. Soc. 15 00
Pittston, Welsh Cong. ch. 16 48
Plymouth, Elm Cong. ch., of which 8 for work among Armenians, 10; Pilgrim Cong. ch., 5, 15 00
Scranton, Mrs. Julia A. Sears, 5 00
Shenandoah, Cong. ch. 7 50
Taylor, 1st Cong. ch. 7 18
Titusville, Swedish Cong. ch. 3 40
Wyalusing, Mrs. Sarah C. Adams, 25 65 ——701 39

Ohio

Akron, West Cong. ch. 38 75
Alliance, Cong. ch. 3 00
Amherst, 1st Cong. ch. 5 00
Ashtabula, 1st Cong. ch. 10 00
Aurora, Cong. ch. 10 00
Berlin Heights, Cong. ch. 33 40
Brownhelm, Cong. ch. 7 50
Chester, Cong. ch. 2 00
Cleveland, Pilgrim Cong. ch., toward support Rev. G. D. Wilder, 600; 1st Cong. ch., 38; Emmanuel Cong. ch., 9; Collinwood Cong. ch., 4.67, 651 67
Columbus, 1st Cong. ch., toward support Rev. M. S. Frame, 225; Plymouth Cong. ch., 53; Grandview Heights Cong. ch., 17.50; South Cong. ch., 8.50, 304 00
Eagleville, Cong. ch. 10 26
Farmington, Cong. ch. 1 00
Fredericksburg, Cong. ch., L. J. Aldrich, 2 50
Garrettsville, Cong. ch. 10 00
Greenwich, Cong. ch. 4 00
Ironton, 1st Cong. ch., Woman's Miss. Soc. 2 50
Lenox, Cong. ch. 3 32
Lodi, Cong. ch. 20 00
Madison, Cong. ch. 41 73
Mansfield, 1st Cong. ch., 54.33; Mayflower Cong. ch., 17.50, 71 83
Mount Vernon, Cong. ch. 39 60
Newark, 1st Cong. ch. 10 00
North Olmsted, Cong. ch., of which 10 from O. A. Risk, 42 60
Oberlin, 1st Cong. ch., Friend, 25 00
Penfield, Cong. ch. 2 50
Radnor, Cong. ch. 45 00
Springfield, 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Tallmadge, Cong. ch. 50 00
Toledo, 1st Cong. ch., 345.05; Washington-st. Cong. ch., 92.72; Plymouth Cong. ch., of which 5.50 for Shaowu and 17.77 for 1917, 23.27; Park Cong. ch., 20.90; 2d Cong. ch., 20.59; Birmingham Cong. ch., 2.83, 505 36
Troy, Cong. ch. 6 00
Wakeman, 2d Cong. ch. 65 47
Wauseon, 1st Cong. ch. 8 11 —2,039 60

District of Columbia

Washington, 1st Cong. ch., toward support Rev. L. S. Gates, 180.12; Mt. Pleasant Cong. ch., toward support Rev. W. C. Fairfield, 100; Friend, 10, 290 12

Virginia

Vanderwerken, Cong. ch. 18 70

West Virginia

Ceredo, Cong. ch. 4 00

Georgia

Atlanta, Central Cong. ch. 25 00
Barnesville, Fredonia Cong. ch. 10 31 ——35 31

Florida

Lake Helen, 1st Cong. ch. 15 00
Melburne, Cong. ch. 5 00
Tavares, Cong. ch. 20 00
Winter Park, Cong. ch. 32 00 ——72 00

Young People's Societies

Connecticut.—Cheshire, 1st Y. P. S. C. E., 15; Colchester, Y. P. S. C. E., 5; East Hartford, South Y. P. S. C. E., 10; Hanover, Y. P. S. C. E., for Shaowu, 5; Madison, 1st Y. P. S. C. E., for Harpoot, 30; Southport, Y. P. S. C. E., toward support Rev. and Mrs. W. P. Elwood, 18; Torrington, Center Y. P. S. C. E., for work in Armenia, 10; Windsor, Y. P. S. C. E., 5, 98 00
New York.—Brooklyn, Central Y. P. S. C. E., 10; Homer, Y. P. S. C. E., 5; Riverhead, Sound-av. Y. P. S. C. E., 4.60, 19 60
South Carolina.—Charleston, Circular Y. P. S. C. E. 6 00
123 60

Sunday Schools

Connecticut.—Avon, Cong. Sab. sch., 3; Bloomfield, Cong. Sab. sch., 2.87; Branford, 1st Cong. Sab. sch., of which 22.80 for work in Armenia, 40.41; Bridgeport, Park-st. Cong. Sab. sch., 34.99; do., Olivet Cong. Sab. sch., 7.35; Brooklyn, Cong. Sab. sch., 5; Colchester, 1st Cong. Sab. sch., 12.50; Durham, Cong. Sab. sch., 5; East Litchfield, Union Sab. sch., 2; Greenwich, 2d Cong. Sab. sch., 40; Hartford, South Cong. Sab. sch., of which 10 for China, 10 for Micronesia, and

10 for Turkey, 40; Higganum, Cong. Sab. sch., 17.83; Kent, Cong. Sab. sch., 3.42; Madison, 1st Cong. Sab. sch., for Mt. Silinda, 30; Meriden, 1st Cong. Sab. sch., toward support Rev. J. S. Augur, 30.84; Newington, Cong. Sab. sch., toward support Rev. J. C. Holmes, 4.34; New London, 2d Cong. Sab. sch., 28.63; Newtown, Cong. Sab. sch., 20; North Stonington, Cong. Sab. sch., 2; Plainville, Cong. Sab. sch., 7.30; Pomfret, Cong. Sab. sch., 2.20; Putnam, 2d Cong. Sab. sch., toward support Dr. H. N. Kinnear, 4.03; Rockville, Sab. sch. of Union Cong. ch., for Madura, 30; Simsbury, Cong. Sab. sch. of 1st ch. of Christ, 9.20; Southport, Cong. Sab. sch., of which 7.50 toward support Rev. and Mrs. W. P. Elwood and 2.50 for Micronesia, 10; Talcottville, Cong. Sab. sch., 10; Thomaston, 1st Cong. Sab. sch., 7.25; Wethersfield, Cong. Sab. sch., 2.90, 413 06

New York.—Brooklyn, Cong. Sab. sch. of ch. of the Evangel, 20; Buffalo, Pilgrim Cong. Sab. sch., 8; Flushing, 1st Cong. Sab. sch., of which 24.78 for Mindanao and 12.39 for Micronesia, 74.34; Forest Hills, Cong. Sab. sch. of ch. in the Gardens, 26.54; Hamilton, Cong. Sab. sch., 4.75; Homer, Cong. Sab. sch., 77.89; Irondequoit, Sab. sch. of United Cong. ch., Mrs. Thorn's Class, 1.50; Ithaca, 1st Cong. Sab. sch., 12.96; Jamestown, 1st Cong. Sab. sch., 31.88; Pulaski, Cong. Sab. sch., 6.72; Richford, Cong. Sab. sch., 1.70; Riverhead, Sound-av. Cong. Sab. sch., for Turkey, 50; Rochester, South Cong. Sab. sch., for Adana, 30, 346 28

New Jersey.—Bound Brook, Cong. Sab. sch., for Adana, 30; East Orange, 1st Cong. Sab. sch., 25; Glen Ridge, Cong. Sab. sch., toward support Dr. F. Van Allen, 50; Montclair, 1st Cong. Sab. sch., 23, 128 00

Ohio.—Ashtabula, 2d Cong. Sab. sch., 6.15; Atwater, Cong. Sab. sch., 2.85; Cleveland, Archwood-av. Cong. Sab. sch., for work in Turkey, 25; do., Euclid-av. Cong. Sab. sch., 19; do., Hough-av. Cong. Sab. sch., 16.64; do., Highland Cong. Sab. sch., 10; Columbus, 1st Cong. Sab. sch., toward support Rev. M. S. Frame, 108; Hudson, Cong. Sab. sch., 8.15; North Olmsted, Cong. Sab. sch., for Turkey, 17.87; Ravenna, Cong. Sab. sch., for Sholapur, 30; West Williamsfield, Cong. Sab. sch., 12.50, 256 16

District of Columbia.—Washington, 1st Cong. Sab. sch. 8 41

North Carolina.—Raleigh, Cong. Sab. sch. 50

1,152 41

INTERIOR DISTRICT

Alabama

Millerville, Bethel Cong. ch. 2 00

Louisiana

Jennings, 1st Cong. ch. 20 00

Texas

Dallas, Junius Heights Cong. ch. 10 15
Paris, Mrs. Luther Rees, 88 —— 11 03

Indiana

Bremen, 1st Cong. ch. 1 37
Michigan City, Emmanuel Cong. ch., toward support Rev. C. H. Maas, 6 00
Shipshewana, Cong. ch. 7 60
Terre Haute, Plymouth Cong. ch., for Aruppukottai, 23 00 —— 37 97

Oklahoma

Alpha, Cong. ch. 3 00
Carrier, Cong. ch. 5 60
Guthrie, Rev. Calvin Lane, 80
Hillsdale, Cong. ch. 10 65
Lawton, Cong. ch. 4 25
———, German Conference, 28 00 —— 52 30

Illinois

Batavia, Cong. ch. 26 00
Bureau, Cong. ch. 14 50
Caledonia, Cong. ch. 7 01
Carpentersville, Cong. ch. 66 66
Chenoa, 1st Cong. ch. 180 69
Chicago, Kenwood Evan. ch., of which 250 for Ahmednagar, 455.25; New England Cong. ch., Mrs. Lois H. Culver, 50; North Englewood Cong. ch., 23.50; Pilgrim Cong. ch., for Mindanao, 10; Millard-av. Cong. ch., 7, 545 75
Evanston, M. A. Dean, toward support Dr. C. H. Haas, 200 00
Forrest, Cong. ch. 7 00
Geneva, Cong. ch. 14 44
Glen Ellyn, 1st Cong. ch. 63 00
Highland, 1st Cong. ch. 9 00
Illini, Cong. ch. 30 00
Jacksonville, Cong. ch., toward support Rev. L. J. Christian, 120 00
Lombard, 1st Cong. ch. 45 07
Moline, 1st Cong. ch. 103 50
Pana, Hanna P. Best, 2 05
Park Ridge, Federated chs. 6 00
Paxton, Cong. ch. 15 27
Peru, 1st Cong. ch. 33 00
Plainfield, Cong. ch. 20 00
Poplar Grove, Cong. ch. 3 00
Rio, Cong. ch. 15 00
Rockford, 2d Cong. ch. 258 15
Washington, E. T. Robbins, 100 00
Wayne, Cong. ch. 5 00
Western Springs, 1st Cong. ch. 43 50
Wyanet, Cong. ch. 15 00
Yorkville, Cong. ch. 30 00 —— 1,978 59

Legacies.—Galesburg, Mrs. Mary Davis McKnight, by W. A. Armstrong, Ex'r, 22,500 00

24,478 59

Michigan

Ann Arbor, 1st Cong. ch. 100 00
Bangor, 1st Cong. ch. 6 50
Beacon Hill, Cong. ch. 1 00
Bradley, Cong. ch. 2 00
Clare, Cong. ch. 5 00
Corinth, Cong. ch. 1 00
Detroit, North Woodward-av. Cong. ch., 187.50; Pilgrim Cong. ch., 3.75, 191 25
Dundee, Cong. ch. 5 00
Grand Rapids, Park Cong. ch., 200; Smith Memorial Cong. ch., 20, 220 00
Hudson, Cong. ch. 10 00
Jackson, Cong. ch. 100 00
Jenison, Cong. ch. 2 00
Lansing, Plymouth Cong. ch., 80; Mayflower Cong. ch., 3, 83 00
Linden, C. W. Greene, 3 75
Ludington, Cong. ch. 40 00
Muskegon, 1st Cong. ch., 50; Highland Park Cong. ch., Rev. A. L. Allison, 2, 52 00
Omena, Cong. ch. 3 00
Ovid, Cong. ch. 15 00
Pittsford, Cong. ch. 5 00
Reed City, 1st Cong. ch. 2 00
St. John's, Cong. ch. 21 00
Salem, 1st Cong. ch. 5 00
Suttons Bay, Cong. ch. 3 00
Wolverine, Cong. ch. 10 00 —— 886 50

Legacies.—Ann Arbor, Dr. Corydon L. Ford, by Bryant Walker, Ex'r, 75 38

961 88

Wisconsin

Amery, Cong. ch.	6 00	
Appleton, 1st Cong. ch.	200 00	
Beloit, 1st Cong. ch., toward support Rev. W. M. Ennis, of which 5 from Woman's Miss. Soc.	61 75	
Edgerton, 1st Cong. ch., Member,	5 00	
Fennimore, Rev. R. G. Heddon,	10 00	
Fort Atkinson, Cong. ch., of which 125 toward support Rev. R. S. Rose,	175 00	
Hillsboro, Cong. ch.	22 21	
La Crosse, 1st Cong. ch.	75 00	
Lancaster, 1st Cong. ch.	69 02	
Mellen, Union Cong. ch.	5 00	
Milwaukee, Plymouth Cong. ch., toward support Dr. A. R. Hoover, 400; Faith Mission Cong. ch., toward support Addison Chapin, 250,	650 00	
Mondovi, Cong. ch.	35 00	
Oshkosh, Friend,	1 00	
Royalton, Cong. ch.	20 00	
Seymour, Cong. ch.	2 50	
Sheboygan, 1st Cong. ch.	145 00	
Springvale, Cong. ch.	7 80	
Spring Valley, Cong. ch.	3 35	
Watertown, 1st Cong. ch.	48 00	—1,541 63
Legacies.—Wauwatosa, Eunice L. Story, by Louis B. Montfort, Adm'r, add'l,		2 05
		1,543 68

Minnesota

Ada, Cong. ch.	51 54	
Detroit, Cong. ch.	5 00	
Dugdale, Cong. ch.	1 60	
Fairmont, Cong. ch.	6 40	
Grand Meadow, Cong. ch.	1 00	
Lake City, 1st Cong. ch., 15.10; Swedish Cong. ch., 2,	17 10	
Leonard, Cong. ch.	2 38	
Mankato, 1st Cong. ch.	2 30	
Minneapolis, Plymouth Cong. ch., toward support Rev. A. H. Clark, 228.14; 5th-av. Cong. ch., of which 36 from Ladies' Soc., for native teacher in India, 50.92; Park-av. Cong. ch., 31.05; Fremont-av. Cong. ch., 13.73; Pilgrim Cong. ch., 12.77; Vine Cong. ch., 7,	343 61	
St. Paul, St. Anthony Park Cong. ch., 59.78; Plymouth Cong. ch., 24.71; Olivet Cong. ch., 20; Pacific Cong. ch., 1.04; Hazel Park Cong. ch., .80,	106 33	
Sauk Center, Cong. ch.	5 94	
South Elmdale, Cong. ch.	6 00	—549 20

Iowa

Algona, Cong. ch.	13 57	
Anita, Cong. ch.	48 00	
Aurelia, Cong. ch.	7 98	
Berwick, Cong. ch.	6 65	
Cass, Cong. ch.	2 50	
Cedar Rapids, 1st Cong. ch.	33 00	
Chapin, Cong. ch.	10 00	
Chester, Cong. ch.	6 05	
Creston, 1st Cong. ch.	45 00	
Dubuque, Immanuel Ger. Cong. ch., for Mt. Silinda,	10 00	
Elkader, Cong. ch.	6 00	
Fort Dodge, Cong. ch.	16 50	
Galt, Cong. ch.	2 16	
Gilbert, Cong. ch.	25 00	
Gilman, Cong. ch.	3 55	
Grinnell, Cong. ch.	105 97	
Manson, Cong. ch.	3 66	
Mason City, 1st Cong. ch., Leonard G. Parker,	100 00	
Osage, A. E. Brown,	1 00	
Oskaloosa, Cong. ch.	3 60	
Otho, Cong. ch.	30 00	
Ottumwa, 1st Cong. ch., of which 25 from Abigail Soc.	49 00	
Polk City, Cong. ch.	13 85	
Riceville, Cong. ch., of which 25 for North China,	35 00	
Rockford, Cong. ch.	10 00	
Victor, Cong. ch.	4 00	
Waverly, 1st Cong. ch.	20 00	
Webster City, 1st Cong. ch.	40 25	
Whiting, 1st Cong. ch.	13 00	—665 29

Missouri

Kansas City, 1st Cong. ch., 235.34; Westminster Cong. ch., 200; Ivanhoe Park Cong. ch., 20; Prospect-av. Cong. ch., 20,	475 34	
Lebanon, 1st Cong. ch.	15 00	
Old Orchard, Cong. ch.	9 64	
St. Louis, 1st Cong. ch., 50; Immanuel Cong. ch., 7,	57 00	—556 98

North Dakota

Amenia, Cong. ch.	7 00	
Blue Grass, Cong. chs.	74 25	
Bordulac, Cong. ch.	4 50	
Brantford, Cong. ch.	9 00	
Cayuga, Cong. ch.	5 00	
Deering, Cong. ch.	3 00	
Dogden, Cong. ch.	1 11	
Drake, Cong. ch.	15 00	
Edmunds, Cong. ch.	3 00	
Elbowoods, Cong. ch.	9 00	
Farland, Cong. ch.	3 00	
Garrison, Cong. ch.	14 00	
German Valley, Hoffnungs Ger. Cong. ch., 5.50; Bethel Ger. Cong. ch., 3.50; Friedens Ger. Cong. ch., 2.70; Johannes Ger. Cong. ch., 2.30; Pilgrim Ger. Cong. ch., 1,	15 00	
Granville, Cong. ch.	4 09	
Havana, Cong. ch.	1 00	
Hebron, 1st Ger. Cong. ch.	10 00	
Hesper, Cong. ch.	3 00	
Hillsboro, Cong. ch.	10 00	
Hope, Cong. ch.	38 00	
Kulm, Ger. Parish, toward support Rev. C. H. Maas,	100 00	
Lawton, Cong. ch.	4 00	
Lignite, Cong. ch., 2; Foothills Cong. ch., 1,	3 00	
Minot, Cong. ch.	5 00	
Molt, Cong. ch.	10 00	
New Rockford, Cong. ch.	44 00	
Parshall, Cong. ch.	3 00	
Pierce, Cong. ch.	5 00	
Plaza, Cong. ch.	4 00	
Reeder, Cong. ch.	6 08	
Regent, Cong. ch.	10 00	
Sawyer, Highland Cong. ch., 6; Cong. ch., 5,	11 00	
Stroud, Cong. ch.	1 00	
Valley City, 1st ch. of Christ, 17.25; Mrs. W. M. Greenwood, for Inghok, 20,	37 25	
Velva, Cong. ch.	11 00	
Washburn, Cong. ch.	1 00	
Wilton, Swedish Cong. ch.	10 00	—494 28

South Dakota

Alcester, Cong. ch.	8 00	
Athol, Cong. ch.	2 62	
Carthage, Mrs. J. D. Whitelaw,	50 00	
Columbia, Cong. ch.	7 20	
Delmont, Zoar Ger. Cong. ch., toward support Rev. C. H. Maas,	5 52	
Estelline, Cong. ch.	5 92	
Eureka, St. Paul's, Friedens, and Bethel Ger. Cong. chs., toward support Rev. C. H. Maas, 48; Israel Ger. Cong. ch., toward support Rev. C. H. Maas, 30; Jesus Ger. Cong. ch., toward support Rev. C. H. Maas, 20,	98 00	
Geddes, Cong. ch.	8 00	
Ipswich, Cong. ch.	17 52	
Java, Cong. ch.	10 00	
Mission Hill, Cong. ch.	15 27	

New Underwood, Cong. ch. 3 84
Oahe, Cong. ch., 2; Buffalo Cong. ch., 1.68; Upper Cheyenne River Cong. ch., 1.30; Cheyenne River Cong. ch., .86; Moreau River Cong. ch., .63; Virgin Creek Cong. ch., .59, 7 06
Preston, Cong. ch. 96
Ree Heights, Cong. ch. 24 00
Sioux Falls, Cong. ch. 59 13
Spearfish, Cong. ch. 8 32
Tyndall, Ger. Cong. ch., toward support Rev. C. H. Maas, 25; Cong. ch., Ladies' Aid, 10, 35 00
Valley Springs, Cong. ch. 9 76
Winfred, Cong. ch. 1 60 —377 72

Nebraska

Ashland, Cong. ch. 75 00
Burwell, Cong. ch. 12 00
Butte, Cong. ch. 3 47
Cortland, Cong. ch. 7 13
Creighton, Cong. ch. 6 60
Crete, Cong. ch. 56 21
Fairfield, Cong. ch. 14 00
Geneva, Cong. ch. 18 00
Germantown, Ger. Cong. ch., 5.23; Union Cong. ch., 1, 6 23
Grand Island, 1st Cong. ch. 8 50
Hastings, 1st Ger. Cong. ch. 75 00
Lincoln, Plymouth Cong. ch., 46.33; 1st Ger. Cong. ch., 20; Ebenezer Ger. Mission Cong. ch., toward support Rev. C. H. Maas, 15, 81 33
Neligh, Cong. ch. 40 15
Ravenna, Cong. ch. 8 00
Riverton, Cong. ch. 27 00
Scottsbluff, 1st Immanuel Ger. Cong. ch. 10 00
Wilsonville, Walter N. Giles, 50 00
York, Cong. ch. 20 20 —518 82

Kansas

Alexander and Bazine Ger. chs., toward support Rev. C. H. Maas, 4 00
Alma, Cong. ch. 15 00
Anthony, Cong. ch. 23 00
Athol, 1st Cong. ch. 20 00
Brownell, "The Brethren," 6 00
Emporia, 1st Cong. ch. 35 00
Fort Scott, 1st Cong. ch. 25 00
Garden City, Union Cong. ch. 6 00
Kansas City, Ruby-av. Cong. ch. 3 00
Kirwin, 1st Cong. ch., of which 8 from Woman's Miss. Soc. 14 00
Lawrence, Plymouth Cong. ch. 61 25
Leavenworth, 1st Cong. ch. 26 45
Muscotah, Cong. ch. 20 00
Neuchatel, Cong. ch. 4 00
Onaga, 1st Cong. ch., of which 10 from Mrs. F. S. Tinslar, Mrs. Booth, and Mrs. Leamer, for Mt. Silinda, 15 00
Ottawa, Cong. ch. 10 00
Overbrook, Cong. ch. 30 00
Sabetha, 1st Cong. ch. 40 00
Topeka, Central Cong. ch., 121.65; 1st Cong. ch., 34, 155 65
Wabaunsee, Cong. ch. and Sab. sch. 4 80
Waldron, Cong. ch. 6 00
Wichita, Fairmount Cong. ch. 15 98 —540 13

Montana

Fallon, Friedens Ger. Cong. ch., toward support Rev. C. H. Maas, 70 00

Colorado

Brush, Ger. Cong. ch., toward support Rev. C. H. Maas, 35 00
Denver, 3d Cong. ch., 84.93; Plymouth Cong. ch., 16.60, 101 53
Eaton, Ger. Cong. ch., of which 15 toward support Rev. C. H. Maas, 50; Cong. ch., 10, 60 00
Fort Morgan, Ger. Cong. ch., toward support Rev. C. H. Maas, 8 60
Grover, Bethlehem Ger. Cong. ch., of which 10 toward support Rev. C. H. Maas, 20 00
Keota, Pilgrim Ger. Cong. ch., toward support Rev. C. H. Maas, 5 00
Longmont, 1st Cong. ch. 24 00
Pueblo, 1st Cong. ch. 22 00
Windsor, Ger. Cong. ch., of which 50 from Emmanuel Weber, all toward support Rev. C. H. Maas, 120 00 —396 13

Legacies.—Holly, Mrs. A. H. Sherman, by E. M. Sherman, Ex'r, less tax, 460 00

856 13

Young People's Societies

Alabama.—Beloit, Union Y. P. S. C. E., for Mt. Silinda, 5 00
Illinois.—Chicago, Miss. Study and Prayer Union of Moody Bible Institute, for Harpoot, 12.50; Dundee, Union Y. P. S. C. E., 10; Jacksonville, Mission Study Circle of Cong. ch., toward support Rev. L. J. Christian, 5; Plainfield, Y. P. S. C. E., 5, 32 50
Wisconsin.— Beloit, Girls' Guild, 20, and Jun. Guild, 10, of 1st Cong. ch., toward support Rev. W. M. Ennis, 30; Racine, 1st Y. P. S. C. E., 30.80, 60 80
Minnesota.—Ada, Y. P. S. C. E. 7 00

105 30

Sunday Schools

Kentucky.—Newport, Cong. Sab. sch. 5 10
Alabama.—Marion, 1st Cong. Sab. sch., for Mt. Silinda, 7 50
Indiana.—Elkhart, Cong. Sab. sch., 12; Indianapolis, 1st Cong. Sab. sch., 4; Kokomo, 1st Cong. Sab. sch., 15; Marion, Temple Cong. Sab. sch., for Turkey, 21, 52 00
Illinois.—Beardstown, Cong. Sab. sch., 3; Buda, Cong. Sab. sch., 2.55; Chicago, New 1st Cong. Sab. sch., 18; do., Humbolt Park Mission Sab. sch. of Grand-av. Cong. ch., for Mt. Silinda, 10; do., Millard-av. Cong. Sab. sch., 6; do., St. Paul Cong. Sab. sch., 2.85; Highland, 1st Cong. Sab. sch., 4.50; Lombard, 1st Cong. Sab. sch., 5.84; McLean, Cong. Sab. sch., 2.03; Melvin, Cong. Sab. sch., 6; Mendon, Cong. Sab. sch., 15; Ontario, Cong. Sab. sch., 6; Peoria, 1st Cong. Sab. sch., 12; Sterling, Cong. Sab. sch., 7; Waverly, Cong. Sab. sch., 2.50; Wheaton College, Cong. Sab. sch., 7.75; Yorkville, Cong. Sab. sch., 6.84, 117 86
Michigan.—Coloma, Cong. Sab. sch., 5; Wheatland, Cong. Sab. sch., 4.07, 9 07
Wisconsin.—Edgerton, Cong. Sab. sch., 10; Grand Rapids, Cong. Sab. sch., 32; Milwaukee, Plymouth Cong. Sab. sch., toward support Dr. A. R. Hoover, 100; Sheboygan, Ger. Cong. Sab. sch., of which 11.75 toward support Rev. C. H. Maas, 11.75 for China, and 6.50 for Mt. Silinda, 30; Waupun, 1st Cong. Sab. sch., for China, for 1917, 5.80; Whitewater, Cong. Sab. sch., for Turkey, 17.61, 195 41
Minnesota.—Belview, Cong. Sab. sch., 1.70; Nassau, Sunshine Class of Cong. Sab. sch., for Sholapur, 10; Walker Cong. Sab. sch., 2, 13 70
Iowa.—Council Bluffs, 1st Cong. Sab. sch., 7.32; Des Moines, Greenwood Cong. Sab. sch., 3.10; Hawarden, Cong. Sab. sch., 2.62; Ionia, Cong. Sab. sch., 4.61; Tabor, Cong. Sab. sch., for Philippines, 30, 47 65
Missouri.—St. Louis, Pilgrim Cong. Sab. sch., for Sholapur, 30 00
North Dakota.—Hillsboro, Cong. Sab. sch., 5; Valley City, Cong. Sab. sch., 10.81; Watertown, 1st Presb. Sab. sch., 1, 16 81
Nebraska.—Crete, Cong. Sab. sch., 3.79; Lincoln, Plymouth Cong. Sab. sch., 3.67; Naper, Cong. Sab. sch., 1.75; Neligh, Cong. Sab. sch., 14; Omaha,

Central Park Cong. Sab. sch., 3.54; Ravenna, Cong. Sab. sch., for Turkey, 14, 40 75

Kansas.—Emporia, 1st Cong. Sab. sch., 10; Great Bend, Cong. Sab. sch., 5; Leavenworth, 1st Cong. Sab. sch., for Madura, 12; Topeka, 1st Cong. Sab. sch., 6, 33 00

Colorado.—Boulder, 1st Cong. Sab. sch., Prim. Dept., for work among children, 6.62; Highland Lake, Cong. Sab. sch., 1.40, 8 02

576 87

PACIFIC DISTRICT

Arizona

Tempe, Cong. ch. 11 00

Idaho

Boise, 1st Cong. ch. 20 00
Mountain Home, Cong. ch. 6 00
Weiser, Cong. ch. 10 00—36 00

Washington

Endicott, Cong. ch. 45 00
Irby, Rev. G. Graedel and family, 75 00
Krupp, Cong. ch. 15 00
Odessa, English Cong. ch. 42 00
Peshastin, Cong. ch. 10 00
Seattle, Pilgrim Cong. ch., toward support Rev. and Mrs. Arthur Hummel, 250 00
Steilacoom, Cong ch., for work among Armenians, 14 00—451 00

Oregon

Beaver Creek, St. Peter's Ger. Cong. ch. 15 00
Portland, Pilgrim Cong. ch., 10; Waverley Heights Cong. ch., 5, 15 00
Salem, 1st Cong. ch. 50 00
Smyrna, Cong. ch. 7 00—87 00

California

Alpine, Cong. ch. 5 93
Buena Park, Cong. ch. 5 00
Calipatria, Cong. ch. 4 19
Chula Vista, Cong. ch. 9 16
Escondido, Cong. ch. 17 50
Fresno, 3d Ger. Cong. ch. 23 00
Grass Valley, Cong. ch. 3 81
Lodi, Ebenezer Cong. ch. 9 43
Long Beach, Mrs. W. H. Newman, 5 00
Los Angeles, 1st Cong. ch., 77.28; Pilgrim Cong. ch., 32.37; Olivet Cong. ch., 10; East Cong. ch., 4.15; Grace Cong. ch., 1.55; Frank P. Bacon, 50, 175 35
National City, Cong. ch. 15 04
Oakland, 1st Cong. ch., 334.65; Calvary Cong. ch., 6.65, 341 30
Oleander, Cong. ch. 8 00
Oroville, Cong. ch. 6 50
Pasadena, 1st Cong. ch., 46.50; Lake-av. Cong. ch., 21.70; Mrs. E. M. Orton, 2.13, 70 33
Petaluma, 1st Cong. ch., 17.16; Friend, 5, 22 16
Redlands, Cong. ch. 38 75
Redwood City, Cong. ch. 34 50
Rincon, Cong. ch. 7 44
San Bernardino, 1st Cong. ch. 6 88
San Diego, 1st Cong. ch., 66.96; Mission Hills Cong. ch., 54.25, 121 21
San Gabriel, Gertrude Wyckoff, 2 00
Sanger, Cong. ch. 34 00
San Jacinto, Cong. ch. 1 13
San Luis Obispo, Cong. ch. 87 50
Santa Ana, Cong. ch. 108 50
Santa Paula, Nathan W. Blanchard, 155 00
Sherman, Cong. ch. 1 55
Tulare, Cong. ch. 1 00
Upland, Friend, toward support Rev. Watts O. Pye, 300 00
Whittier, Cong. ch., toward support Rev. C. A. Reed, 100 00—1,721 16

Legacies. — Claremont, Anna T. Ballantine, by Edward F. Goff, Adm'r, 1,014 00
Oakland, Mrs. Evalina J. Huggins, 250 00—1,264 00

2,985 16

Hawaii

Hilo, Friend, 25 00
Honolulu, Kawaiahao Cong. ch. 502 00—527 00

Sunday Schools

California.—Crockett, Cong. Sab. sch., 3.29; Long Beach, Cong. Sab. sch., for Inghok, 15, 18 29

MISCELLANEOUS

Canada

St. Andrews East, Mary L. Lamb, for Pangchwang, 30 00

Bulgaria

———, Staniwike Cong. ch. 15 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Miss Sarah Louise Day, Boston, Treasurer

For sundry missions, in part, 13,005 56
For repairs, Inanda Seminary, 225 00
For repairs, Bowker Hall, Bombay, 1,000 00
For repairs, schools, Paotingfu, 15 00
For repairs, schools, Tungchow, 10 00
For house fund for missionaries, Mexico, 249 00
For teacher, girls' school, Chihuahua, 480 00
For missionary, Kobe, 58 53
For school for girls, Barcelona, 102 85
For girls' school, Chihuahua, 550 00—15,695 94

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 4,000 00

For Lucy Perry Noble Bible School, care Miss E. M. Swift, 1,750 00
For Kate Ford Whitman Memorial Hospital, 800 00
For Maybell Seelye Reese Memorial School, care Miss F. K. Heebner, 1,200 00—7,750 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 1,100 00

24,545 94

Additional Donations for Special Objects

Maine.—Greenville, Union Y. P. S. C. E., for students, care Rev. R. A. Hume, 15; Greenville Junction, Mrs. A. A. Crafts, for pupil, care Rev. R. A. Hume, 20; Hampden, Cong. ch. and Sab. sch., for native helper, care Rev. R. A. Hume, 100; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 131.75, 266 75

New Hampshire.—Birch Island and vicinity, Summer Campers, for the "Smile of God Chapel," care Rev. E. H. Smith, 65; Sanbornton, Cong. ch., Ladies' Aux., for use at discretion of Miss Diantha L. Dewey, 25, 90 00

Massachusetts.—Boston, Phillips Sab. sch. (South Boston), Friendly Class, for use of Rev. C. L. Storrs, 75; do., Baldwin Coolidge, for pupil, care Rev. William B. Stelle, 50; Fall River, 1st Cong.

ch., for scholarship, care Rev. E. H. Smith, 10; Lexington, Hancock Sab. sch., Prim. Dept., for work, care Rev. E. B. Haskell, 10; Lincoln, 1st Cong. ch., Young People's meeting, for work, care Rev. E. Fairbank, 15; Lowell, S. Robitschik, for hospital, care Dr. H. N. Kinnear, 2; Northampton, 1st ch. of Christ, Mrs. Henry Noble MacCracken, for children's ward in hospital, care Dr. F. F. Tucker, 250; North Billerica, Mrs. E. R. Gould, for use of Dr. H. N. Kinnear, 10; Pittsfield, Julia W. Redfield, for pupil, care Rev. J. X. Miller, 16; do, Friend, for pupils, care Rev. J. J. Banninga, 175; ———, "E," for work, care Rev. W. P. Elwood, 200; do., for work, care Rev. J. X. Miller, 100; do., for work, care Rev. O. S. Johnson, 50; do., for work, care Rev. M. S. Frame, 50; do., for work, care Rev. C. L. Storrs, 50; do., for work, care Rev. E. P. Holton, 25, 1,088 00

Rhode Island.—Providence, Central Cong. ch., Ministering Children's League, for native teacher, care Rev. and Mrs. P. L. Corbin, 42 00

Connecticut.—Hartford, Immanuel Chinese Bible School, for work, care Rev. C. A. Nelson, 30; Manchester, Center Sab. sch., for scholarship, care Mrs. T. D. Christie, 50; New Haven, Westville Sab. sch., Prim. Dept., for work, care Mrs. R. F. Black, 5; Norwich Town, Harriet H. Smith, for pupil, care Rev. E. H. Smith, 10; South Windham, Y. P. S. C. E., for work, care Rev. E. H. Smith, 10; Woodstock, 1st Y. P. S. C. E., for pupil, care Rev. E. H. Smith, 8.76, 113 76

New York.—Binghamton, C. W. Loomis, for native helper, care Dr. L. H. Beals, 20; Brooklyn, Parkville Sab. sch., for hospital, care Dr. H. N. Kinnear, 10; do., Mrs. Annie M. Hull, for pupil, care Rev. J. X. Miller, 25; Lockport, East-av. Sab. sch., for use of Miss Lucy K. Clark, 22.59; Orient, Cong. ch., E. D. Cahoon, for student, care Mrs. W. S. Picken, 100; Riverhead, Sound-av. Y. P. S. C. E., for school, care Rev. E. P. Holton, 40; Rochester, Edward F. Davison, in memory of Mrs. Abbie E. Davison, for pupil, care Rev. J. H. Pettee, 50, 267 59

New Jersey.—Collingswood, M. E. Sab. sch., Class 19, for pupil, care Rev. E. H. Smith, 10; Glen Ridge, Sab. sch., for support Carter Mem. Bed in hospital, care Dr. Frank Van Allen, 40, 50 00

Pennsylvania.—Pennsburg, C. B. Weirich, for work, care Miss F. K. Heebner, 10; Scranton, Mrs. Julia A. Sears, for use of Dr. H. N. Kinnear, 2, 12 00

Ohio.—Columbus, 1st Cong. ch., Mrs. J. A. Jeffrey, 150, Mrs. J. E. Sater, 50, for work, care Rev. M. S. Frame, 200; Geneva, Rev. Bertha J. Harris, for school, care Rev. H. S. Hollenbeck, 10, 210 00

District of Columbia.—Washington, Mt. Pleasant Sab. sch., for pupil, care Miss A. L. Millard, 30; do., Rev. and Mrs. T. T. Holway, for work, care Mrs. L. F. Ostrander, 25, 55 00

Alabama.—Talladega, Miss Lilian S. Cathcart, for native helper, care Rev. H. S. Galt, 35 00

Texas.—Cisco, Mrs. A. B. Johnson, for hospital, care Dr. H. N. Kinnear, 5 00

Indiana.—Fort Wayne, Mrs. L. H. Allendorph, for pupil, care Rev. F. P. Beach, 15 00

Illinois.— Chicago, Grace Sab. sch., for work, care Rev. A. H. Clark, 18; Chinese Sab. sch. of 2d Baptist ch., for bed in hospital, care Dr. F. F. Tucker, 20; do., John S. and Helen Broeksmit, in memory of Eugenie Broeksmit, for work, care Mrs. Alice B. Frame, 50; do., Anna L. Andrews, for repairs on building at Wu Chi, care Rev. E. W. Galt, 10; Polo, H. W. Hey, for use of Rev. L. C. Powers, 50; Wheaton, J. E. Skinner and Mrs. S. L. Skinner, for use of Rev. W. C. Cooper, 25; do., A collection taken by Mrs. W. I. Phillips, for native helper, care Dr. F. F. Tucker, 20, 193 00

Michigan.—Detroit, Brewster Y. P. S. C. E., of which 25 for pupil, care Rev. J. X. Miller, and 12 for pupil, care Rev. E. P. Holton, 37; Eden, Cong. ch., for work, care Miss Grace E. Connaughey, 1, 38 00

Wisconsin.—Florence, Harald Rasmussen, for hospital, care Dr. H. N. Kinnear, 1; Milwaukee, Faith Mission Cong. ch., for scholarship, care Dr. H. S. Hollenbeck, 5, 6 00

Minnesota.—Hutchinson, Rev. H. S. Wiley, toward debt of Davao Chapel, 3; Minneapolis, Park-av. Cong. ch., Birthday Fund, for King School, care Miss C. R. Willard, 25; Edina, Y. P. S. C. E., for pupil, care Rev. R. E. Chandler, 10; Northfield, 1st Sab. sch., Woman's Bible Class, for King School, care Miss C. R. Willard, 10, 48 00

Iowa.—Scranton, Mrs. F. C. Christian, for pupil, care Miss Elizabeth C. Clarke, 35 00

Missouri.—La Belle, Mrs. S. F. Johnson, for orphans and Bible-woman, care Miss Annie E. Gordon, 40; St. Louis, H. F. Pratt, for support of school children, care Rev. B. V. Mathews, 24, 64 00

Kansas.—La Crosse, James H. Little, for work, care Rev. Lewis Hodous, 125 00

Washington.—Irby, Rev. G. Graedel, for orphanage, care Rev. J. H. Pettee, 20; Seattle, A. H. Marsh, for pupil, care Dr. Charles W. Young, 10 = 30
Less Seattle, item transferred, 15 15 00

California.—Berkeley, North Cong. ch., Mr. and Mrs. J. L. Pendleton, for Bible-woman, care Miss Isabelle Phelps, 35; Claremont, Cong. ch., W. M. U., for deficit on Girls' School, Samokov, care Rev. R. H. Markham, 51; Pacific Grove, Lame Duck, by Mrs. Ernest Pye, for King School, care Miss C. R. Willard, 3; Pasadena, Westside Cong. ch., for Samokov High School, care Rev. L. F. Ostrander, 10; Upland, Mrs. C. E. Harwood, for out-station work, care Rev. W. O. Pye, 500, 599 00

From the *Canada Congregational Foreign Missionary Society*

H. W. Barker, Toronto, Ontario, Treasurer

For pupils at Chisamba and Dondi, 617 53
For work, care Dr. and Mrs. William Cammack, 6 00—— 623 53

From the *Canada Congregational Woman's Board of Missions*

Miss Emily W. Thompson, Toronto, Ontario, Treasurer

For use of Miss Emily McCallum, 75 00

Gilbert Island Launch

From Gilbert Island Launch Fund, toward building launch, 2,527 55

Rockefeller Foundation Medical Work

Towards building missionary residence, in Tehchow, 3,000 00

9,599 18

Donations received in December, 90,357 07
Legacies received in December, 34,804 43

125,161 50

Total from September 1, 1916, to December 31, 1916. Donations, $270,230.91; Legacies, $53,852.42 = $324,083.33.